ELEMENTS

OF THE

PHILOSOPHY

OF

HISTORY.

PART FIRST.

BY

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THESE ELEMENTS ARE INTENDED FOR THE GENTLEMEN WHO HEAR MR LOGAN'S LECTURES, IN WHICH THE IDEAS HERE IMPERFECTLY SUGGESTED ARE FULLY EXPLAINED.

ERRATA.

Page 1. l. 3. for *or*, read *and*.
—— 5. l. 15. for *favours*, read *favour*.
—— 23. l. 5. for *is*, read *make*.
——105. l. 6. for *ten thousand*, read *a thousand*.

ELEMENTS

OF THE

PHILOSOPHY OF HISTORY.

INTRODUCTION.

THERE is a natural tendency in men to tranſmit to poſterity the great events which they have beheld, or the ſcenes in which they have acted a part. Hiſtorical monuments are prior to the invention of letters. The Savage has his records as well as the Citizen: the native American delineates, in rude figures, the wars in which he has been engaged; and rehearſes, in wild ſtrains, the battles of his fathers.

A mound of earth, a pillar of ſtones, popular traditions, and tales, are the firſt Hiſtorical Regiſters. As Poetry is the firſt

language of mankind, the firſt Hiſtorians are Poets. The Bards, the Scalds, and the Minſtrels, who flouriſhed in the dark ages of modern Europe, had their counter part in antiquity; they relate real events, though adorned with the colouring of fancy. Hiſtory ſtill appeals to Homer.

During the progreſs of Society, profeſſions are ſeparated; Hiſtory becomes a particular department; a Thucydides, a Polybius, a Tacitus, a Hume appears.

This province in writing hath been frequently uſurped by the dulleſt authors, who, by voluminous, but trifling compilations, have diſhonoured the name of Hiſtory.

An idea of Hiſtory in its proper form.

The excellence and advantages of Hiſtorical Science.

The high rank which it holds among the Arts and Sciences.

—The knowledge of human affairs which it communicates, and education for the world which it gives.

—Influence

—Influence in opening or determining Characters of Men.

—Union which it holds with other arts, with Law, Government, Philoſophy, Poetry, Criticiſm, and the luſtre which it reflects upon them.

—Permanent utility, as being not a preliminary branch of education; but the ſtudy and the buſineſs of life.

—Tendency to form the Mind and the Heart to the love of Virtue.

Three great periods of Literature have revolved in the world. The Greeks, who ſet the firſt models in all the arts, were alſo the fathers of Hiſtory.

Cauſes which circumſcribed the progreſs of this ſtudy among that people.

Literature was introduced into Rome after the conqueſt of Greece, and an age of letters aroſe in the reign of Auguſtus. General learning was cultivated, and the materials of Hiſtory increaſed; but among them, as well as the Greeks, circumſtances narrowed the ſphere, and checked the progreſs of Univerſal Hiſtory.

Since the beginning of the ſixteenth century, a new æra of letters hath ſhone. The moderns began to imitate the ancients. Adding the paſt to the preſent, many arts received improvement. Hiſtory, in particular, opened a greater volume to public view. Thrice, within the limits of authentic record, we behold mankind running the career of policy, from rudeneſs to refinement. A field now opens for cultivating a part of Philoſophy little known to the ancients, the Theory of Man as a political being, and the Hiſtory of Civil Society.

ON

ON SCIENCE.

THE riſe of Literature in modern times was not owing to an original effort of the human powers. The ſtudy of the ancients awaked the genius of the moderns, and the Philoſophy that firſt prevailed was introduced from Greece and Rome. The circumſtance of a foreign original had ſerious and permanent effects upon literature. The Greek and Roman claſſics ſuggeſted the materials as well as the form of the firſt compoſitions; and the original genius of man, for a long period of time, was loſt in imitation. So ſtrong was the enthuſiaſm in favours of the claſſics, that the firſt authors in modern times not only borrowed their ſentiments, but alſo wrote their language. By this means the chief object of the Philoſopher, the Poet, and the Hiſtorian, was withdrawn. The preſent times were neglected for the paſt, and the great body of the people excluded from the pleaſure and improvement of letters. The learned became a ſeparate

order of men; Philoſophy did not mingle with human affairs; and Science was confined within the walls of a College. Abſtract ſubjects; technical terms; an unknown tongue: all debarred the public acceſs, and ſhut the gate of knowledge on the world.

In the preſent century a more liberal ſyſtem hath taken place. Men no longer write in one language, and ſpeak in another; the terms of the ſchools are left to pedants; barren ſpeculation hath given place to uſeful enquiry. At laſt the Philoſopher recollects that he is a man, and raiſes his voice to the world. Hence a diffuſion of knowledge characteriſes the preſent age more than any of the paſt. True Philoſophy, the beſt bleſſing of nature, begins to ſpread; and the light of literature, like the light of Heaven, ariſes to ſhine over all.

Science conſiſts in the Diſcovery, the Arrangement, and the Concatenation of the facts in nature.

I. The

I. The Diſcovery of the facts in nature is a preliminary part of Science. The mind is paſſive in its firſt perceptions; but the pleaſures and the pains to which man is expoſed from external impreſſions, lead him to exerciſe his active powers. Curioſity awakes, an original inſtinct in the human frame, and the ſpring of our knowledge. The operation of this principle precedes the maturity and even the birth of reaſon.

During the roamings of a ſavage, or the migrations of a barbarous tribe, this principle makes little progreſs. But when, in the progreſs of the ſpecies, man begins to unfold his nature, elegant deſires ſucceed to neceſſary cravings; the finer parts of the human frame make their appearance; and curioſity, ſet agoing, extends to all the objects of nature.

A large and liberal knowledge of facts is the foundation of all Philoſophy. The human mind aſcends from particulars to generals, and from parts to a whole.

The

The office of true Philoſophy is not to *invent*, but to *diſcover*; not to create ſyſtems, but, by collecting the phenomena in the univerſe, to interpret nature.

II. The Diſcovery of the facts in the material and moral world leads to their Arrangement. It is the property of man not only to think, but to think in a certain manner. There is an order in his ideas, and a train in his mind.

Our firſt perceptions have no other bond of union but that of contiguity in time and place. This is the order of the ſenſes, and of memory which merely renews the impreſſions of ſenſe.

But, when the mind begins to operate upon its own ideas, a higher ſenſe of order ariſes. Objects enter into the mind as they appear in the univerſe. To arrange, to claſſify, to generalize, are employments of Philoſophy.

Such arrangements aſſiſt the mind in its operations, and forward the interpretation of Nature.

Account

Account of the Ariſtotelian arrangements,---of the modern arrangements.

III. Concatenation of the facts in Nature.

When we contemplate the phenomena of the univerſe, we not only find things reſembling, which we put into one claſs; but we perceive alſo, that theſe are connected with others. To trace the connection between them, to refer effects to their cauſe, and particular operations to general laws, is the laſt and moſt perfect work of Science.

This kind of ſearch and inveſtigation is natural to the mind of man. Even the vulgar give their reaſons. The boy who, inquiſitive into the cauſes of things, fathoms the well, or traces the ſtream to its ſource, diſcovers the rudiments of that ſcience by which Newton meaſured the Heavens, and Monteſquieu made a ſyſtem of human affairs.

The firſt ſtep towards Natural Philoſophy is a hiſtory of plants and animals, and

and a deſcription of the appearances of nature. The man of ſcience ſucceeds to the natural hiſtorian, who claſſifies plants and animals, and explains the phenomena of nature.

The firſt ſtep towards Moral Philoſophy is a collection of aphoriſms, maxims, and proverbs, without any connection, but that they are ſubſervient to one end, the conduct of human life. By degrees the Philoſopher appears, who arranges the duties of man, and traces morals to their foundation.

Such is the nature of Science.

To common minds every thing appears particular. A Philoſopher ſees in the great, and obſerves a whole. The curious collect and deſcribe. The ſcientific arrange and generalize.

An ordinary man marks the phenomena of Nature. The Philoſopher refers them to their claſs, and traces them to their cauſe.

A man of ſenſe makes ſingle obſervations: A man of ſcience forms general maxims.

maxims. The one draws particular conclusions; the other infers universal propositions.

"There is a chain," says Homer, "let "down from heaven to earth. Mortals "catch at a link; but Jove holds in his "hand the chain that binds the crea-"tion."

Rise and Progress of Philosophy among the Ancients.

Revival among the Moderns.

Application to History.

FIRST

FIRST PRINCIPLES

IN THE

STUDY OF HISTORY.

I. PHYSICAL and MORAL CAUSES concur in forming the character of nations.

Phyſical Cauſes are thoſe qualities of the climate and ſoil which work inſenſibly on the temper: *Moral Cauſes*, all thoſe circumſtances which ſerve as motives to the mind.

The influence of phyſical cauſes appears in every part of the hiſtory of the earth.

Illuſtrations of this poſition from the different nations of the world, both in ancient and in modern times.

An operation of phyſical cauſes which hath not been attended to by Philoſophers.

Moral

Moral Cauſes co-operate with Phyſical, in forming national characters. The form and the ſpirit of the government, inſtitutions, and laws, diffuſe their effects over the ſubjects of a ſtate. The ſame ſympathy and imitation which gives a ſimilarity of character, manners, and ſentiments, to a circle of companions, ſpreads by a like contagion over nations, which are no more than a collection of individuals. Hence national characters, and the ſpirit of different governments.

Phyſical and Moral Cauſes are ſo connected and combined in their operation, that in tracing the ſame effect, one perſon will aſcribe it to a *Phyſical*, and another to a *Moral* cauſe.

Illuſtrations of this obſervation.

If it be neceſſary to diſcriminate objects that are perpetually approaching, and often running into one another, I would deliver the following opinion, That the original character of nations ariſes chiefly from *Phyſical* cauſes; and that the ſub-

ſequent changes are almoſt entirely owing to *Moral:* that what may be called the natural character of a people, their animal temperament, their ſenſibility, and imagination, depend on the former; that their moral character, the operations of their mind, their virtues, vices, and national manners, are derived from the latter. Thus, among individuals, natural diſpoſitions govern in youth; education and company direct in riper years. The temper ſprings from the one: the character is formed by the other.

II. The arrangements and improvements which take place in human affairs reſult not from the efforts of individuals, but from a movement of the whole ſociety.

From want of attention to this principle, Hiſtory hath often degenerated into the panegyric of ſingle men, and the worſhip of names. Lawgivers are recorded,

but

but who makes mention of the people? When, moved with curiosity, we enquire into the causes of the singular institutions which prevailed at Sparta, at Athens, or Rome, Historians think it sufficient to mention the names of Lycurgus, Solon, or Romulus. They seem to have believed that forms of government were established with as much ease as theories of government were written. Such visionary systems are foreign to human affairs. No constitution is formed by a concert: No government is copied from a plan. Sociability and policy are natural to mankind. In the progress of society, instincts turn into arts, and original principles are converted into actual establishments. When an inequality of possessions takes place, the few that are opulent contend for power, the many defend their rights: from this struggle of parties a form of government is established.

Illustrations of this observation from ancient and modern States.

The Laws of a nation are derived from the ſame origin with their Government.

Riſing, in this manner, from Society, all human improvements appear in their proper place, not as ſeparate and detached articles, but as the various, though regular phenomena of one great ſyſtem. Poetry, Philoſophy, the Fine Arts, national manners and cuſtoms, reſult from the ſituation and ſpirit of a people.

All that Legiſlators, Patriots, Philoſophers, Stateſmen, and Kings can do, is to give a direction to that ſtream which is for ever flowing.

It is this that renders Hiſtory, in its proper form, intereſting to all mankind, as its object is not merely to delineate the projects of Princes, or the intrigues of Stateſmen; but to give a picture of ſociety, and repreſent the character and ſpirit of nations.

III. Similar ſituations produce ſimilar appearances; and, where the ſtate of ſociety

ciety is the ſame, nations will reſemble one another.

The want of attention to this hath filled the world with infinite volumes. The moſt remote reſemblances in language, cuſtoms, or manners, has ſuggeſted the idea of deriving one nation from another.

Nature directs the uſe of all the faculties that ſhe hath given; in favourable circumſtances every animal unfolds its powers; and man is the ſame being over the whole world.

Illuſtrations both from ſavage and civilized nations.

Man is one animal; and, where the ſame ſituations occur, human nature is the ſame.

Hence the foundation of every thing is in nature; Politics is a ſcience; and there is a ſyſtem in human affairs.

THE SAVAGE STATE.

It is peculiar to the human race, that the ſpecies improves as well as the individual.

Hence a noble field preſents itſelf to the philoſophical Hiſtorian, to trace the riſe and progreſs of Society, and the hiſtory of Civilization.

All nations have been rude before they were refined. The commencement of Hiſtory is from the wood and the wilderneſs. Mankind appear every where, at firſt, a weak and infant ſpecies; and the moſt celebrated nations trace back their origin to a few wandering tribes.

The early condition of our ſpecies, therefore, is a ſubject both of curioſity and importance. There are no records, however, of ſuch a ſtate. The youth of the

the ſociety, like that of the individual, paſſes away unperceived.

Happily for the Hiſtorian, the diſcovery of America has ſupplied this defect.

The Hiſtory of the Aborigines of America is curious; and we deliver it not as the annals of the new world, but as it belongs to the antiquities of mankind, and delineates the picture of all nations in the rude ſtate.

1. Their General Deſcription.

2. The Principle of the Savage State.

3. Their Habitations, and Manner of Life.

4. Their Domeſtic Situation.

5. Their Political State.——The government of nature; the original arrangements which precede policy and laws, and the cauſes which give

give ſome men in ſociety the aſcendant over others.

6. Their Wars.

7. Their Religion.

8. Their Amuſements.

9. Character upon the whole.

THE

THE BARBAROUS STATE.

When man begins to hoard, and the idea of permanent poſſeſſion is introduced, the Savage State ends, and what is called the *Barbarous* begins.

I. *State of Property among Barbarians.*

The variation of Property forms one of the great diſtinctions in the progreſs of nations.

Origin of our ideas of Property.

Three remarkable ſtages in the Hiſtory of Property.

1. That which takes place among ſavages, when it reſpects preſent rather than permanent poſſeſſion.

2. That

2. That which takes place among barbarous tribes, who have adopted the idea of permanent poſſeſſion in their flocks or herds; but who, as they ſtill continue to migrate, have no private property in land.

3. That which obtains among nations when they forſake their roving life, and, ſettling in the ſoil, appropriate land.

The barbarous period includes the ſecond of theſe ſtages.

Nations in this ſtate.

II. *Domeſtic Life of Barbarians.*

As the hardſhips of the ſavage life are over, and more certain means of ſubſiſtence diſcovered, man begins to ſeek the comforts and enjoyments of life.

Circumſtances in that ſtate which are favourable to the paſſion between the ſexes.

III. *The*

III. *The Form of Government.*

PROPERTY being eſtabliſhed, and Induſtry ſet a-going, the ground of ſubordination and government is laid.

Independent tribes, with a Chieftain or Prince, is the uniform deſcription of a people in this ſtate.

The King is little more than the captain of the hoſt.

When perſonal qualities raiſe to dominion, the dignity of Chief or Prince is elective.

When poſſeſſions are multiplied, and the chief becomes the firſt of the community in point of wealth; the ſon, inheriting the opulence of the father, preſerves the ſame pre-eminence, and hereditary ſucceſſion takes place.

Still, however, the power of theſe primitive Sovereigns is extremely limited. Inferior Chieftains controul his councils, and the people have their rights. "It is

"eaſy

" eaſy to remark," ſays Ariſtotle, " by " the ancient forms of government exact- " ly copied by Homer, That the King " propoſed to the *People* what had been " reſolved in *Council*."

The progreſs by which the leader of a tribe attains Sovereign power.

1. The Union of Juriſdiction with Authority.

2. The Direction of the Popular Religion.

3. The Extenſion of Dominion by Foreign Conqueſt.

4. Pride of Birth, and Antiquity of Family.

The Power of the Father in this ſtate.

IV. *The Wars of Barbarians.*

BEFORE the invention of Arts, there is no other honourable profeſſion, but that of Arms.

Wandering tribes have no idea of a law of nations. The Gauls expreſſed to the Romans the ſpirit of this ſtate, "Se in "armis jus ferre, et omnia fortium viro- "rum eſſe."

The deſire of booty is the characteriſtic paſſion of the Barbarian.

They labour under a miſtake, however, who deduce this ſolely or chiefly from intereſted conſiderations.

In this period the military ſpirit is at its height, and the whole nation is trained to arms.

Hence the numerous armies which we find in ancient hiſtory.

V. *Their Character upon the whole*—as reſulting from their Situation and Manner of Life.

ASIA.

The high antiquity to which the Aſiatics lay claim.

Phyſical and Geographical deſcription of that continent.

Reſerving the critical conſideration of its high antiquity to another occaſion, a more important object preſents itſelf to view, the form of Government, the Laws, the Character, Manners, and Spirit of the people.

One form of Government hath prevailed in Aſia from the earlieſt records of hiſtory to the preſent time. A deſpot poſſeſſed ſupreme and unlimited authority. The legiſlative, judicative, and executive powers are veſted in his perſon.

The principle of Deſpotic Government is *Fear*.

The

The people, prepared by nature for ſervitude, ſubmit quietly to the yoke.

The ſame form of government appears in every department of the ſtate. Power is communicated entire to the perſons with whom it is entruſted. The Vizier, the Viceroy, the Governor, the Magiſtrate, are veſted with deſpotic authority.

Private life proceeds on the ſame maxims with public government. The father of a family is a deſpot, and a huſband is the maſter of ſlaves.

The Arts of Aſia partake the ſpirit of deſpotiſm. An unwieldy and encumbered magnificence prevails in every thing.

Greatneſs without beauty; ornament without art; luxury without refinement; genius without taſte, characteriſe the ſpirit of the Eaſt.

Aſia hath been the ſeat of revolutions both in ancient and modern times. At thirteen different periods it hath been over-run and ſubdued by the nations of

the ſouth or of the north. Still, however, amid all its changes, the predominant features have been the ſame. The conquerors aſſume at once the manners of the conquered people, and a revolution effects only a change in the reigning family. From age to age immutability appears the characteriſtic of Aſia.

The CAUSES PHYSICAL and MORAL which produce this uniform appearance, and eſtabliſh the Aſiatic Government, Character and Spirit, upon everlaſting foundations.

EGYPT.

EGYPT.

GEOGRAPHICAL DESCRIPTION of that Country.

No country has a better claim to our attention than Egypt. The Egyptians were the firſt civilized people of the world. The banks of the Nile gave birth to the arts and ſciences. Here the firſt efforts of genius were diſcloſed, and ſpecimens exhibited in the arts, which the Greeks were to admire, and to perfect into models for mankind. The wiſdom of the Egyptians was the admiration of all antiquity. Their inſtitutions, laws, and religious rites, paſſed into Greece. Hither Poets reſorted as to a claſſic land; Philoſophers, as to an academy of ſcience; and Legiſlators, as to the ſeat of wiſdom and the laws. Diſtant nations ſent am-

baſſadors to conſult them with regard to their political inſtitutions; and even the Jews, who abhorred all the world beſides, made an expreſs law in favours of the Egyptians. The parent of the arts was held in veneration by all antiquity, though they beheld only her remains; and, if ſhe appeared ſo lovely in ruins, what muſt ſhe have been in her glory?

O quam te dicam bonam
Ante hac fuiſſe, tales cum ſint reliquiæ!

Nothing is more difficult than to form a juſt eſtimation of a ſingular people who exiſt no more. Their records are loſt. All their monuments are mute; the firſt academy where ſcience was taught has been long ſilent; and of the vaſt library in Thebes not a volume remains. Our materials of knowledge, concerning this ſingular nation, are ſcattered up and down the writings of the early Greeks, who travelled into Egypt. To ſtudy the hiſtory of this people

people is to walk among ruins. In a ſcene of fallen palaces, defaced ſculptures, and broken ſtatues, the vulgar eye beholds nothing but fragments of deſolation. The Philoſopher contemplates and admires amid the ruins of time; he beholds the remains of ſplendor; and, perhaps, may be led to attribute too much to a greatneſs that has paſſed away. By mixing cauſes with facts, and forſaking conjecture when unſupported by reaſon, we ſhall avoid prejudices on both ſides, and be enabled to form a juſt judgment with regard to the Egyptians.

I. *The Formation of Egypt*, which, like Venice and Holland, in modern times, was gained from the waters, and in a great meaſure the creation of the human hand.

II. *The*

II. *The Authentic Part of the Egyptian Hiſtory.*

Not ſatisfied with their juſt claim to a high antiquity, the Egyptians, like the Orientals, carried their pretenſions to an incredible extent. The Prieſts of Thebes, according to Herodotus, aſſigned to their monarchy a duration of 11,340 years.

Examination of theſe pretenſions to a high antiquity. A criterion pointed out to diſtinguiſh the fabulous periods from the hiſtorical.

Laying aſide incredible tales, Egypt preſents us with the appearance which we meet with in the early annals of every country; a number of independent principalities, each governed by their head or ruler. The chief of theſe were Thebes, Thin, Memphis, and Tanis. Menes, who united theſe under one government, was the

the firſt king of Egypt. He began his reign about 330 years after the Deluge. The principalities of Egypt, now united under one head, began to figure as a kingdom.

From Menes, the firſt king of Egypt, to Seſoſtris, there occurs a vaſt interval, marked only by two events, the Invaſion of the Shepherd Kings, and the reign of Oſymandias.

Seſoſtris aſcended the throne 1650 years before the Chriſtian Æra. As Egypt, compoſed of different principalities, had been ſhaken by ſeditions, and was ſubject to revolts, in order to employ and unite his people, he meditated a military expedition againſt all his neighbours; or what, in theſe days, was called the conqueſt of the world.

Remarks on his expedition: the extent of his conqueſts: the manner of making war in thoſe days: and the effects of his victories.

Monarchies

Monarchies have often a brilliant period, after which they ſink into obſcurity. From this time, the hiſtory of Egypt is covered with darkneſs, till the reign of Pſammetticus, 670 years before Chriſt. Under his reign, and by the orders of Nechos his ſon, Phœnician navigators ſailed round Africa. Apries, the ſon of Nechos, was dethroned by Amaſis, in whoſe reign the Greeks began to have more frequent intercourſe with Egypt. Solon and Pythagoras, followed by a train of ſages, left their native land, to ſtudy the wiſdom of the Egyptians. The reign of Pſammetticus, the ſon of Amaſis, is the epocha of the ſubjection of this famous monarchy. Subdued by Cambyſes king of Perſia, in the 525th year before the Chriſtian Æra, Egypt continued tributary to the Perſian power, till the throne of Cyrus was overturned by Alexander the Great.

III. *The Form of Government* among the Egyptians was not deſpotic, but monarchical; and it is the only government of antiquity which correſponds to our idea of monarchy. Limits were ſet to the royal power by the laws; the order of ſucceſſion was regulated; and the judicial power was ſeparated from royalty.

Cauſes of this peculiarity in the Egyptian government.

IV. *Laws of the Egyptians.*

Laws are the barometer of a people, with regard to barbarity or refinement; and theſe Laws of the Egyptians give us a ſtriking proof of their civilization.

V. *Arts.*

V. *Arts.*

Agriculture.

Art of Working Metals.

Architecture.

Art of Writing.

VI. *Sciences.*

Aſtronomy.

Geometry and Mathematics.

VII. *Religion.*

POPULAR Superſtition among the Egyptians was the ſame that it is every where, abſurd,

absurd, ridiculous, contradictory, and incredible.

The Philosophical Religion was the same that has obtained, among all civilized nations, the belief of ONE ETERNAL MIND, the Creator of the World. The inscription on the Temple of Sais, "I "AM THAT WHICH IS, AND WAS, "AND SHALL BE; NO MORTAL "HATH LIFTED UP MY VEIL," conveys sentiments with regard to Deity, to which, in the revolution of ages, the human genius hath been unable to make any addition.

Causes why Egypt, though not the first peopled, was the first civilized country of the world.

THE REVOLUTIONS OF ASIA.

THE firſt empire of the Aſſyrians, from the ruins of which three kingdoms aroſe.

The Monarchy of the Medes, founded by Arbaces.

That of Babylon ſeized by Beleſis; and,

That of Nineveh, called the Second Empire of the Aſſyrians.

The æra of Nabonaſſar, which correſponds to the 747th year before the Chriſtian Æra.

Invaſion

Invaſion of Media by the Scythians, who continued maſters of Upper Aſia for twenty-eight years.

Hiſtory of Cyrus, and commencement of the empire of the Perſians.

A detail of events in the Aſſyrian, Chaldean, and Perſian Empires is not to be obtained. A few rays of light ſerve only to break the darkneſs with which they are covered. What remains of their annals reſembles an inſcription upon a tomb; we ſee that mighty nations have fallen, but find, at the ſame time, the impoſſibility of attaining the knowledge of their Hiſtory.

Sufficient materials, however, remain to convey a more uſeful knowledge; the riſe and progreſs of theſe kingdoms; the condition of mankind; the ſtate of the arts, and of manners.

Kings and nations are not the ſubjects of hiſtory in the early ages of the world. Aſia,

like Europe, was originally divided into ſmall co-ordinate ſtates; and petty principalities, independent of one another, were univerſally eſtabliſhed. *Quot urbes, tot regna.* The empires of Aſſyria, Chaldea, and Perſia, were the effects of conqueſt, the growth of time, and the work of ages.

The firſt conqueſts were made by people in the paſtoral ſtate, or thoſe who cultivate the ground. Roaming ſhepherds, having the ſword always in their hand, ſet out on expeditions which terminated in conqueſt, though depredation was the immediate object. They extended their territories without any plans of dominion. The leſs warlike provinces, inhabited by people who cultivate the ground, ſubmitted voluntarily, and paid tribute; and the leader of a barbarous tribe became the founder of a monarchy.

The voice of hiſtory confirms this account. Moſt of the great conqueſts in every

every quarter of the world have been made by people in this deſcription. The kingdoms eſtabliſhed in the eaſt retained the marks of ſuch an original. Continually engaged in military expeditions, they conducted them in the manner of barbarians, by ſudden irruptions, and for the ſake of plunder. When Nebuchadnezzar marched againſt Jeruſalem, he knew not whither he was going. Having come to a place where two roads met, he conſulted fortune on which ſide he ſhould turn his arms, and the lot fell upon Jeruſalem.

Their armies were not a regular body of ſoldiers, but a confuſed multitude, without order. No diſciplined troops were kept in pay; the ſoldier had no reward but his ſhare of the plunder. Cyaxares, according to Herodotus, was the firſt who divided an army into regular corps.

The firſt armies were compoſed of infantry. When man had extended his do-

minion over the inferior animals, it ſoon occurred that theſe might be employed with advantage in battle. In peruſing the hiſtory of different nations, we find that horſes, elephants, camels, dogs, and even lions, have been trained to war. Of all animals the horſe is the nobleſt aſſociate of man. What may appear ſurpriſing, the war chariot has always preceded the uſe of cavalry. Not only the Aſiatics, but the Greeks, the Gauls, and the Britons, rode in chariots of war, before cavalry were introduced.

The Aſiatics were totally unacquainted with the military art. Wars were terminated in a ſingle campaign; and the fortune of a battle decided the fate of a kingdom.

The conſequences of victory in Aſia were of that dreadful kind which mark the atrocity of ancient manners. The object of war was extermination. To leave none to tell tidings was among theſe people the law of nations.

The

The riſe of great kingdoms is the period when ferocity begins to ſoften, and the ſtate of ſociety to improve. Living in greater ſocieties, men acted on a larger ſcale, and formed juſter maxims of government. In the war of a nation againſt a nation, the perſonal animoſity and revenge of rival tribes were forgot. The conqueror learned to make a better uſe of his victories; and, inſtead of putting his enemies to the ſword, reduced them to ſlavery.

In a numerous nation arms are in the hands of a few; the remainder cultivate the arts of peace; and manners grow gentle. A new career is opened for ingenious ſpirits to enter. In the boſom of great empires the arts were invented, the ſciences aroſe, and refinement began its courſe.

The Oriental empires have been always deſpotic. No government, however, is a ſyſtem of oppreſſion from the beginning. The

The growth of power, particularly of tyrannical power, is ſlow and gradual. Ancient cuſtoms were a barrier againſt deſpotiſm. The governments of Aſia, though deſpotic in the form of adminiſtration, were at the beginning favourable to the ſubject. It was the ſtudy of the ſovereign to encourage agriculture, and make his kingdom flouriſh. The manner, too, in which the royal revenues were raiſed, was not oppreſſive to the ſubject. The firſt proviſion for the monarch was a part of the territory appropriated to his uſe. The wars in which they engaged became another ſource of their wealth. The tributes were exacted only from the conquered nations; and Darius was the firſt who, after many precautions, impoſed a tax on his own ſubjects. The manner of living, alſo, in the times we are now contemplating, was ſimple and moderate. Magnificence and Splendor were viewed as the appendages of empire, and confined to public works, to temples, and to palaces.

Their

Their wars, too, though dreadful, were not lasting.

Hence Asia was populous and flourishing, under the Assyrians, Medes, and Persians, notwithstanding the wars it sustained, and the revolutions it underwent.

Arts.

Arts and Sciences.

THE hiſtory of the Arts in Aſia, both in ancient and in modern times, preſents us with a very ſingular appearance. In the firſt ages, they made a progreſs which aſtoniſhes us by its rapidity; but having attained a certain ſtage, they make no further advances. While the Europeans are continually improving and ſtriking out new inventions, the Aſiatics continue at the ſame point from which they ſet out. The Arts and Sciences, though cultivated from the earlieſt times, have never been carried to any degree of perfection. Notwithſtanding their ſtudy of Aſtronomy, they could never calculate an eclipſe. Although they bent their genius to Architecture, they never invented the method of caſting an arch. In Poetry, the ſame tropes and figures conſtantly recur. In Painting,

Painting, we find a continual repetition of given forms. All human improvements ſtopt in a certain ſtage of their career.

The probable cauſes of this phenomenon.

EUROPE.

EUROPE.

EUROPE, though the leaſt extenſive, is the moſt celebrated quarter of the globe. Here man hath attained his chief excellence, and human nature appeared with the moſt diſtinguiſhed luſtre. The arts which ſupport life, or adorn ſociety, have been cultivated with the greateſt ſucceſs; and the ſciences, whether civil or military, have been carried to the higheſt perfection. Diſplaying mankind as a ſuperior ſpecies, Europe, both in ancient and in modern times, hath held an aſcendant over the other diviſions of the world. Law, government, manners, the human genius, and the human character, here preſent the moſt varied, as well as brilliant appearance. Thrice, within the records of hiſtory, civil ſociety, having advanced from rude beginnings to a high degree of perfection,

perfection, forms a ſpectacle the moſt worthy to fill the hiſtoric page, and employ the reſearches of the Philoſopher.

The phyſical form and ſituation of Europe contributes to this ſuperiority which it enjoys over the other diviſions of the globe.

Geographical Deſcription of this Continent.

Greece enjoys in miniature the advantages which Europe enjoys in the great.

Geographical Deſcription of Greece.

The Aborigines of Greece, like the firſt inhabitants of every country, were compoſed of Savage Tribes, who wandered in the woods without government or laws. They were clad in the ſkins of wild beaſts; they retreated for ſhelter to rocks and caverns; lived on wild fruits and raw fleſh,

and devoured the enemies whom they ſlew in battle.

According to the uſual form of human affairs, the life of Shepherds ſucceeded to that of Savages. The ſpontaneous fertility of Greece ſatisfied its paſtoral poſſeſſors, who, with their flocks or herds, roved from ſpot to ſpot, as its beauties or conveniencies invited.

While one people, in their incurſions for plunder, over-ran another, and the country frequently changed its inhabitants, Attica, exempted from conqueſt and change, became the reſidence of ſettled tribes.

The Cauſes of this event.

A critical examination of the common account concerning the Egyptian and Phœnician colonies, who are ſuppoſed to have

have carried civility and the arts into Greece.

The early hiſtory of Greece, like the hiſtory of all nations at a ſimilar period, is involved in fiction and fable. Nor is this defect to be regretted. A more attainable and more uſeful ſtudy lies before us; to trace the cauſes, and mark the ſteps of the progreſs of the Greeks from rudeneſs to refinement.

The fabulous and heroic times of Greece conſtitute what we have called the *Barbarous State* in ſociety; with this difference, that what other nations have regarded as the waſte and refuſe of their annals, the Greeks, by their fine imagination, and the beauty of their language, have made the poetic ſtory of the world. Independent tribes, without a fixed habitation; a chieftain deriving his power from the ſword, yet controuled by infe-

rior chiefs; wealth consisting in flocks and herds; military expeditions for plunder and glory; perpetual incursions and depredations of rival tribes; general disorder of society; giants and demigods, that is, oppressors, and those who redeemed the oppressed, compose the uniform and undiversified history of this period. Tacitus, in his Treatise concerning the Manners of the Germans, delivers the theory; the Poems of Homer give the most perfect exemplification.

A long period must revolve before troops of Barbarians become a civilized society. Particular circumstances in Greece threw additional obstacles in the way of refinement.

The first institutions take their origin from violence and disorder. The depredation and robbery committed in barbarous times naturally lead to leagues and confederacies, for common safety and defence.

Such

Such an union among the five nations of Canada gave them an aſcendant over one half of America.

The firſt bond of union among the Greeks was the Aſſembly of Amphictyons.

Inſtitution and gradual influence of that aſſembly.

From the æra of the Amphictyons we date the commencement of political life in Greece. Roaming tribes, reſpecting each other's territory, began to ſettle; and the hoſtility of neighbouring nations wore away. New kingdoms were formed on all hands. The foundation of Athens, Thebes, Argos, Corinth, and Sicyon, was laid. Acquiring freſh forces from their union, the Grecian States began to act with concert, and to undertake diſtant expeditions.

The firſt of theſe was the expedition of

the Argonauts, a real event, though blended with fiction.

While Greece began to move as a whole, the particular parts arranged themſelves in a more perfect order. Attica is a ſpecimen. Theſeus, one of the heroes of antiquity, being raiſed to the throne, availed himſelf of the great name which he had acquired, and united the twelve villages of Attica under one government.

In a ſimilar manner the firſt kingdoms of Greece were formed.

The

The War of Troy.

THE taking of Troy, 1184 years before Chriſt, is the moſt celebrated epoch in Grecian hiſtory.

No event was ever more ruinous to a people than this expedition of the Greeks into Aſia. The flower of the nation was cut off in the Trojan plains; and the miſerable remains of an army, conſiſting of more than 100,000 men, after being toſſed about on all the ſeas, found, on their arrival at home, nothing but diſappointment and deſpair. Expelled by new factions, which had ſprung up during their abſence, the warriors of Troy wandered from place to place, in queſt of new habitations, and addicted themſelves to a predatory life.

The

The Trojans, who ſurvived the deſtruction of their country, lived in a ſimilar manner. The concourſe of all theſe events produced a nurſery of pirates and robbers, who, for many years, troubled the repoſe of the ſeas and of the continent. Society went back to the period of barbarity again, the games ceaſed, and Greece remained in a ſtate of mournful tranquillity.

A new event awaked the Greeks from this ſtate: The return of the deſcendents of Hercules, eighty years after the deſtruction of Troy, to claim the poſſeſſion of Peloponneſus. The hundred years having elapſed, according to the condition of the treaty between Hyllus and Atreus; Temenes, Creſphontes, and Ariſtodemus, deſcendents of Hercules, recovered, with the ſword, the dominions of their great anceſtor. Creſphontes obtained the kingdom of Mycene, Temenes that of Argos. Ariſtodemus falling, in the courſe of the war,

war, Sparta was divided between his two ſons.

This revolution in Peloponneſus was followed by a general commotion. The nations who were firſt attacked threw themſelves upon their neighbours. The people, impelled by one another, ſought for new eſtabliſhments. The Trojan war had made them acquainted with Aſia Minor, which now offered an aſylum to the wandering tribes. The Acheans, expelled from Laconia by the Dorians, firſt ſettled in theſe new abodes; fixed their habitation between Ionia and Myſia; and gave the whole country the name of Eolia, from their anceſtor Eolus.

The Ionians, compelled to quit Peloponneſus, took refuge in Attica; but multiplying to ſuch a degree that the country could not maintain them, Nileus, the ſon of Codrus, conducted them to Aſia. They ſettled in a region that was bounded by Caria and by Lydia, and called

called the whole country by the name of Ionia.

The third colony, which paſſed at this period from Greece to Aſia, was compoſed of Dorians, who, diſſatisfied with Megara, which had been allotted to them, eſtabliſhed themſelves in that part of the Leſſer Aſia, which, from them, was called Doria.

History of the Grecian Colonization.

As the authority of the Grecian Kings, or Chieftains, was greater in war than in peace, they fomented the diſorders which followed the revolution in Peloponneſus, and took advantage of the turbulence of the times, to arrogate to themſelves all the rights of the State. Having become tyrants, they grew the objects of public hatred. The people began to regard them as the authors of their calamities, and, reſolving to be no longer the victims of their ambition, cut the yoke of ſlavery. The example of Thebes and Athens was ſoon followed by the other ſtates. Popular governments were every where eſtabliſhed. The love of liberty became the prevailing paſſion of the Greeks: The name of kings and of monarchy grew odious; and ſome times a people roſe in arms

arms to break the chains of a neighbouring nation. The emigrations alſo to foreign countries, made during the period when kingly dominion became odious, eſtabliſhed popular governments among the colonies of Greece.

From this period Greece began to aſſume that form as a whole, and that arrangements in its parts, which it long preſerved.

The ſtate of Arts among the early Greeks. Their private life and manners.

THE

THE SPARTAN GOVERNMENT.

THE Hiſtory of all the Grecian States is not equally intereſting. Athens and Sparta were the leading Commonwealths in Greece. Theſe were the great ſprings of action; and, by the aſcendant which they acquired, directed the motions and formed the ſpirit of that extraordinary people. The courſe of their hiſtory unfolds the Character, Genius, and Politics of the Greeks.

The Spartan Government hath always appeared a paradox in the political world. The diviſion of power; the ſtate of manners; the cuſtoms, the laws, and the mode of life are ſo ſingular and extraordinary, that ſome authors have doubted the exiſtence, and all expreſſed their admiration of this political phenomenon.

" Nature explained, no prodigies remain."

From the reſearches that we have made, and the facts that we have inveſtigated, the conſtitution of Sparta will appear, like every other conſtitution, the reſult of a ſituation, and the production of the times.

The change of monarchy to popular government, and the tendency to form colonies, which took place at the period which we are now reviewing, gave riſe to the ſtudy of legiſlation. This fermentation in the human mind opened a new career to ambition and to wiſdom. Morals and Politics became the ſtudy of the nobleſt ſpirits; the change of ſituation induced the people to demand laws; and ſimple citizens began to exerciſe an authority, which they owed to their talents and to their virtues.

No

No legiſlator, however, enacts the laws, or forms the manners of a people, according to his own mind. The genius of the times is always too ſtrong for the ſpirit of the lawgiver. Men are ever the ſame; tenacious of their rights, and jealous of their independence. If, when authority is beſt eſtabliſhed, a monarch cannot model a ſyſtem of government for his ſubjects, according to his own fancy, nor even paſs a ſingle law contrary to the conſent of the people, the chief of an inferior tribe, clad in the ſame garb, and covered with the ſame ſhade as his fellow-citizens, could never enjoy the exerciſe of that power. A Lycurgus might appear; but who could create a people?

What has aſtoniſhed Hiſtorians and Philoſophers, the ſtate of manners to which the Spartan Government refers, is more rude and barbarous than what Homer attributes to that nation in a former age. Various and ingenious reaſons have been aſſigned,

aſſigned, to account for this appearance. The hiſtorical facts that we have mentioned explain the origin of this celebrated republic.

The army of the Heraclidæ, when they came to recover the dominion of their anceſtors, was compoſed of Dorians from Theſſaly, the braveſt, but, at the ſame time, the moſt barbarous of all the Greek tribes. The Acheans, the ancient inhabitants of Laconia, were compelled to ſeek new habitations, while the barbarians of Theſſaly took poſſeſſion of their country. Of all the nations which are the ſubject of hiſtorical record, this people bore the neareſt reſemblance to the rude American tribes.

This furniſhes the key to the Lacedemonian Government.

Ariſtodemus, one of the decendents of Hercules, periſhed in the war which the Heraclidæ

Heraclidæ carried on, to regain the kingdom of their anceſtors, and left two ſons, who being twins, and ſo exactly ſimilar, that it was difficult to diſtinguiſh the one from the other, ſucceeded jointly to the kingdom of Laconia, which fell by lot to their father. Hence the divided royalty, and the two Kings at Sparta.

The Kings were inveſted with great authority in war, in the quality of generals. In peace, they were only the two leading men of the Senate, and poſſeſſed little more power than the chief of a rude tribe.

The legiſlative authority was in a great meaſure veſted in the Senate, which conſiſted of twenty-eight members, choſen at the age of ſixty. The natural aſcendent of the "Elders," among a barbarous people, evidently ſuggeſted the idea of this inſtitution.

The ſeeming ſovereignty reſided in the people, as in their aſſemblies the election of ſenators was made, and the laſt reſolutions were taken. They approved or rejected the decrees of the Senate.

Such was the conſtitution of Sparta. The Kings propoſed the buſineſs in the public aſſemblies; the Senate deliberated and reſolved; the people aſſented or refuſed. An American tribe, where a chief preſides, where the council of the aged deliberate, and the aſſembly of the people gives their voice, is on the eve of ſuch a conſtitution.

The Ephori were not created till an hundred and twenty years after the death of Lycurgus, to curb the power of the Senate.

Valour is the virtue of a people in this ſtate. Accordingly, the martial ſpirit of the Spartans was high and reſpectable. Abandoning

bandoning the culture of the land to ſlaves, Sparta was a camp where the citizens exerciſed the trade of arms, and trained up ſoldiers for their country.

People in this deſcription, too, are diſtinguiſhed by the love of their country. Affection to the tribe is ſtrong among ſavages. A ſmall community reſembles a cluſter of friends; and, ſurrounded by common enemies, their attachment to one another has the force of party ſpirit. Hence, when the Dorians ſettled in Laconia, patriotiſm became their paſſion. Private affections were abſorbed in the public; and nature itſelf gave way to Sparta.

The obſervance of the laws, which diſtinguiſhed this people, was not a compliance with the orders of individuals, but a reſpect for eſtabliſhed cuſtoms, and a regard for their country. At Sparta the manners governed.

The

The Dorians, when they followed the ſtandard of the Heraclidæ, as we are informed by the excellent diſcourſe which Iſocrates compoſed for Archidamus, agreed to the following conditions: That the royalty ſhould remain with the deſcendents of Hercules; but that the lands ſhould be divided among all thoſe who drew the ſword. Hence the territory of Laconia was given to the Dorians, and parcelled out into thirty-nine thouſand ſhares.

Gold and ſilver at that time were unknown in Greece. Iron money was current: hence the uſe of it was eſtabliſhed at Sparta.

Arts were in their rudeſt ſtate: hence the ſimplicicity of the Spartans in their equipage, buildings, and furniture. They knew no mechanic tools but the ax and the ſaw.

The uſe of letters was not as yet introduced

duced, or become frequent: hence the laws of Lycurgus were not committed to writing.

The manner of life of the Spartan women, the ſevere education of the young, the reverence for the aged, the averſion to induſtry and arts, the taciturnity, the Laconic eloquence, we find among the tribes that wander in the woods, and live in the ſtate of nature.

Thus Lycurgus, like every other legiſlator, formed his ſyſtem of government from the ſtate of ſociety, eſtabliſhed ancient uſages into laws, and gave a direction to the current of the times.

The perpetuity of manners is not the leaſt ſingular part in the hiſtory of this republic. A violence was committed upon nature, which ordains a progreſs to nations as well as to individuals. The people were arreſted in the firſt ſtage of improvement. A bold hand was put forth to that

ſpring

ſpring which is in ſociety, and ſtopt its motion.

The cauſes of this phenomenon.

From this account, it appears that the genius of the Spartans was martial. Their extraordinary valour gained them a name among nations. They were diſtinguiſhed from the other Greeks at the Olympic games. Neighbouring people applied for generals to this nurſery of heroes. They held the balance between contending ſtates, and were at the head of the Grecian affairs for five hundred years. After the inſtitutions of Lycurgus had ſhared the fate of all human things, the Lacedemonians ran the career of other nations: the warlike ſpirit, however, ſtill prevailed; and Sparta was the laſt city in Greece which became a village in the Roman empire.

But, when we contemplate their valour and their patriotiſm, we view them on their moſt favourable ſide. A people poſ-

ſeſſing ſovereignty, are haughty, arrogant, imperious; and, when they have an advantage over others, are diſpoſed to treat them like ſlaves.

Suſtaining no character but that of ſoldiers, they know only the law of arms: the utility of the republic becomes their ſole rule; and hence hiſtory will repreſent them as cruel and perfidious.

The ſeverity with which they treated their ſlaves; the ambuſcade, as it is called, or their training their youth to murder in ſecret the unfortunate Helots, fills us with aſtoniſhment and horror.

A free intercourſe among the ſexes in the rude ſtate of ſociety is attended with no criminal effects. Twenty or thirty families, in an American cabbin, reſide together in unſuſpicious and unſuſpected innocence. But, in a more advanced period, the forms of modeſty are the great guardians of chaſtity. As the women had acquired

acquired an aſcendant at Sparta, their corruption, as has been obſerved by Ariſtotle, was one of the chief cauſes of the decline and ruin of that republic.

Sparta was made for perpetuity, not for aggrandizement. While other ſtates extended their power and their dominion, the Spartans could not keep pace with the times. They had no other method, therefore, of preſerving their ancient influence, but by depreſſing their neighbours: hence that inverted ambition which appears in the latter part of their hiſtory.

ATHENS.

ATHENS.

Reflections on the Athenian Kings.

———— on the Archons.

The Legiſlation of Solon. Before Chriſt 562.

In the time of that Legiſlator Athens was divided into three parties. The inhabitants of the mountains ſtruggled for democracy; thoſe of the plains, who were the moſt opulent, contended for an oligarchy; the third party, who lived on the ſea-coaſt, having wealth unequally diſtributed among them, deſired a mixed government. From theſe various claims, and the ſtruggles of each party for their

rights, or for power, the inſtitutions of Solon aroſe.

He divided the citizens into claſſes, in proportion to their wealth. They, whoſe revenue amounted to five hundred meaſures, compoſed the firſt claſs. In the ſecond were ranked the citizens, who had three hundred, and could maintain a horſe in the time of war. In the third claſs were placed thoſe who had two hundred. The fourth claſs contained the poorer citizens. The executive power, and all the offices of truſt and dignity, were veſted in the three firſt claſſes. The fourth claſs, though excluded from office, had the right of voting in the public aſſemblies. The importance of this privilege was overlooked at firſt; but, in the end, threw the whole power of the State into the hands of the people.

The Senate was compoſed of a hundred men, choſen by ballot from each tribe.

As

As the tribes were four in number, the Senate at firſt amounted to four hundred.

The Court of Areopagus.

Object of Solon's legiſlation.

Advantages and defects of the Athenian conſtitution.

We have mentioned the parties into which Athens was divided. The firſt party, which contained the poorer citizens, was headed by Piſiſtratus; the ſecond by Megacles, of the family of the Alcmeonidæ; and the third by Lycurgus.

Steps by which Piſiſtratus uſurped the ſovereign power. Five hundred and fifty years before Chriſt.

He was gentle in the exercise of that power which he had usurped. He adorned the city with fine edifices and temples. He was the first that instituted a public library. He introduced the Iliad of Homer to the knowledge of his countrymen; and polished the manners of the Athenians.

His sons shared the kingdom between them, though Hipparchus, as the elder, enjoyed the chief authority. He inherited his father's love of letters. He planted and walled in the academy for the use of the Philosophers; kept the Poet Simonides always near his person, and sent a galley to bring Anacreon to Athens.

Having abused his power, he was slain in a conspiracy by Harmodius and Aristogiton. He was succeeded by Hippias, his brother, who became tyrannical and odious to the people.

Stratagem

Stratagem of the Alcmeonidæ to free Athens from his tyranny.

By their influence the Lacedemonians made a deſcent upon Attica, and defeated the tyrant with his hoſt. Hippias reſigned the ſovereignty and fled. He implored the aſſiſtance of Artaphernes, the governor of Sardis. The Satrap, delighted with an opportunity of reducing, under the power of his maſter, the city of Athens, which might open the way to the conqueſt of Greece, perſuaded Darius to ſummon the Athenians to replace him on the throne. The Athenians returned an abſolute refuſal to his demands. The retreat of Hippias to Aſia was the origin of the wars between the Greeks and Perſians.

Upon the departure of Hippias the Athenians returned to their ancient conſtitution, and re-eſtabliſhed popular government. The change was beneficial, and, on the diſſolution of the tyranny, the Athenians became a great people. They

ſeemed rather inſpired than taught. Improved by viciſſitude, and ſharpened, not benumbed, by the oppreſſion of power, they diſplayed all the wiſdom of council on the firſt emergency, and all the energy of action in their firſt enterprize. The outſet of a republic is always marked with peculiar force and vigour. The mind, liberated from oppreſſion, ſprings with elaſticity and ardour to every object of activity. The people *feel* their new ſituation; they graſp from ſentiment what afterwards they ſupport by reaſon. The ſpirit of patriotiſm catches and pervades the whole community.

THE

THE PERSIAN WAR.

WHEN Hippias took refuge in Aſia, Darius the ſon of Hyſtaſpes ſat upon the Perſian throne. By the perſuaſion of his governors on the Grecian coaſt, he iſſued orders to the Athenians to receive Hippias into their city, and ſubmit to his authority. The Athenians refuſed with diſdain, and wiſhed for an opportunity to expreſs their reſentment.

The cities of Ionia had been conquered by Crœſus, and annexed to the kingdom of Lydia, and with Lydia fell into the hands of the Perſians. Ariſtagoras, the governor of Miletus, having incurred the diſpleaſure of his Lord, perſuaded the Ionians to revolt; the Athenians joined them; and having ſailed into the Leſſer Aſia, they laid

laid waſte the Perſian territories, and ſet fire to Sardis.

Darius, informed of this event, ſwore a ſolemn oath, that he would take vengeance on the Greeks, and gave orders to one of his attendants, to repeat daily, in his hearing, "Remember the Athe-"nians."

The Perſians ſoon quelled the revolt of the Ionians; but the great object of Darius was an expedition into Greece. A. M. 3510, an army of an hundred thouſand men was ſent againſt the Athenians; but, though all Greece was intereſted in the cauſe, only a thouſand Plateans came to their aſſiſtance. The Lacedemonians, though they had marched an hundred and ten miles in three days, were too late for the engagement, and could only congratulate the deliverers of their common country, on the victory of Marathon.

The

The victory which the Greeks obtained in this celebrated battle diſſipated the terror of the Perſian name, taught them to know their own ſtrength, and inſpired them with an enthuſiaſm of valour.

Eventful and alarming times are the period in which great men make their appearance.

Characters of Ariſtides and Themiſtocles.

Themiſtocles, foreſeeing another invaſion from Perſia, put his country in a ſtate of preparation.

Riſe

Riſe of the Maritime Power of Athens.

On the death of Darius, who was meditating another war, Xerxes ſucceeded to the throne, and proſecuted the deſigns of his father. To inſure ſucceſs to his undertaking, he entered into an alliance with the Carthaginians, at that time the moſt powerful people of the weſtern world, in which it was agreed, that while the Perſian king was to fall upon Greece with all the forces of Aſia, the Carthaginians, with an army of three hundred thouſand men, were to attack the Greek colonies in Italy and Sicily, and thus, by one blow, extinguiſh the Grecian name for ever.

Greece

Greece is guarded by a barrier from Asia, and the narrow defile of Thermopylæ was the only way by which the Perſian army could penetrate into Achaia. Leonidas, with an army of four thouſand men, defended this paſs. But an inhabitant of the country having diſcovered to Xerxes a ſecret path on the top of the hill which commanded the Spartan army, ten thouſand Perſians were ſent to take poſſeſſion of this poſt. Leonidas, perceiving at once his ſituation, ordered the greateſt part of his men to retire, and reſerve themſelves for a more advantageous occaſion of ſerving their country. He, with a heroic band of three hundred Spartans, devoted themſelves to death, on principles of wiſdom as well as patriotiſm, to convince the Perſians, that the Greeks were determined to reſiſt to the laſt, and to overcome or periſh.

While Leonidas fell at Thermopylæ, the Athenians

Athenians engaged ſeveral Perſian veſſels at Artemiſium, and obtained a victory. The Peloponneſians hearing of the ravages which Xerxes had committed at Phocis, abandoned their allies, and began to fortify the iſthmus of Corinth, which is not above ſix miles broad. Athens appeared on the eve of deſtruction, and owed her ſafety to the genius of Themiſtocles. He inſpired his fellow-citizens with the laſt reſolution of the free, and perſuaded them to abandon their native country, the temples of the gods, and the tombs of their anceſtors. The city was deſtroyed, but the ſtate remained.

The fleets were in ſight of each other. Themiſtocles ſtudied every means to leſſen or baffle the ſuperiority of the enemy. He contrived to draw the Perſians into the narrow ſeas, where the arrangements of ſo crouded a fleet were impeded or broken, and in the moment of embarraſſment gave the ſignal for attack. The Greeks obtained

tained a victory as ſignal as deciſive; a great part of the Perſian fleet was deſtroyed.

Xerxes fled, and left Mardonius to carry on the war, or rather (as Diodorus hints) to cover his retreat.

This General endeavoured to overcome by policy thoſe whom he deſpaired to ſubdue by arms. But the gold of Perſia could not bribe the Athenians to deſert the intereſt of the allies, and of Greece. They ſent ten thouſand men to reinforce the Lacedemonian army, which, under Pauſanias, obtained the victory of Platea.

Before Chriſt 479.——About the ſame time that Pauſanias raiſed a trophy at Platea, the Grecian fleet, under the command of Leotichides king of Sparta, and Xantippus the Athenian, triumphed over the remains of the Perſians at Mycale, on the coaſt of the Leſſer Aſia. The Athenians

burned the fleet of the enemy, and returned to Samos.

The Carthaginian expedition into Sicily, intended to co-operate with Xerxes, was as unſucceſsful as the Perſian invaſion of Greece. The army of Hamilcar, amounting to three hundred thouſand men, was totally defeated by Gelon king of Syracuſe.

Such was the cloſe of a war which was to decide the fate of the weſtern world, and give a direction to the annals of hiſtory.

Before the Perſian war, Sparta had been at the head of the Grecian affairs; a preeminence which it poſſeſſed for ſix hundred years. From this time the ſtate of Greece began to change. Athens became the ruling power, and her period of glory continued for twenty years.

Fall of the Spartan, and Riſe of the Athenian Empire.

THE adminiſtration of Pericles forms a remarkable æra in the hiſtory of Greece.

Various events which prepared the Peloponneſian war. Before Chriſt 431.

Reflections on the conduct, and on the conſequences of this war.

—On the early circumſtances which fixed the ſituation, and formed the character of the Greek States.

—On their revenues and reſources.

—On their progreſs in the military art, and their manner of making war.

—On their private life, cuſtoms and manners.

The annals of Greece form a curious, an important, and a ſplendid part of hiſtory. But we look back upon this celebrated country with emotions different from mere curioſity. To the Greeks we are indebted for the principles of ſcience by which we have improved our reaſon, and the models of elegance by which we have refined our taſte.

The origin of the fine Arts is to be traced back to the origin of ſociety. The underſtanding and the imagination belong to human nature, as well as the external ſenſes; and, in every favourable ſituation, man diſplays the finer powers of his frame.

But,

But, although the rudiments of the arts and ſciences are to be found among all nations, it hath belonged to a few to carry them to a high degree of perfection.

It was reſerved to Greece to ſtrike out elegant forms, and introduce refinement and taſte. From this native country of the Muſes, the ſtrain of literature, both in ancient and in modern times, is derived. The Greeks ſet the firſt example of perfection in the arts. The ſpecimens of genius which they exhibited, fixed the ſtandard of elegant nature; and their early productions ſtill continue models to mankind. Sublime and pathetic Eloquence, refined Poetry, beautiful Painting, perfect Sculpture, fine Architecture, impaſſioned Muſic, genuine Hiſtory, aroſe in theſe celebrated republics, and from them were introduced among foreign nations, and handed down to ſucceeding ages.

Literature and the arts among the Romans were derived from the fountains of Greece. The conqueſt of Aſia introduced opulence into Rome; and the conqueſt of Greece afforded the means of gratifying the taſte for elegance, which ariſes from the poſſeſſion of wealth. The Grecian ſtatues and paintings were purchaſed by the Romans; the Grecian Philoſophers and Orators enlightened and refined their barbarous conquerors; their beſt Poets, Virgil, Horace, and Terence, imitated or tranſlated the Grecian authors.

The introduction of faſhions and modes from one country to another hath generally taken place in a different ſituation of affairs. A nation, in the height of proſperity and grandeur, hath often attracted the ſtudy and imitation of its neighbours. But Greece, when ſtript of its political power, and become a province of Rome, preſerved her ſovereignty in the ſciences and in the arts, and exerciſed a nobler empire than

than that of arms. Athens ſtill continued the nurſery of learning, and the academy of the Roman empire. All who aſpired to ſpeak with eloquence, or to cultivate good taſte, ſtudied under the Grecian maſters. The Greek tongue continued the language of politeneſs, and ſurvived the Roman in its purity.

After the taking of Conſtantinople, in the fifteenth century, the Greeks, who fled for refuge into Italy, introduced the ſtudy of their language. Letters began to revive. The ancients were ſtudied, and imitated. Their poetry, painting, ſculpture, and architecture, were models to the moderns; and Greece became again the ſchool of the arts and the ſciences. Beſides, therefore, their claim as a nation, the Greeks have a farther claim to our attion, as the parents of literature, and the anceſtors of the human mind.

Cauſes of the Riſe and Progreſs of the Arts among the Greeks.

RISE

RISE OF THE THEBAN EMPIRE.

THE Peloponneſian war was carried on with various ſucceſs for twenty-eight years. The laſt overthrow in the ſea fight off the river Ægos was deciſive on the ſide of Sparta. The Athenians prepared for ſubmiſſion. The Lacedemonian general, Lyſander, purpoſely protracted the negociation, till the famine, and conſequent diſtreſs within the town, became ſo great, that the people voluntarily opened the gates, on conditions that ſeemed equivalent to a ſurrender on diſcretion. Their ſhips, except twelve, were to be given up or deſtroyed; the treaſury was to be at the diſpoſal of the conqueror; the walls were to be levelled with the ground; the commonwealth was to be ſubverted; and the

the odious oligarchy to be impoſed, which the Athenians ſo deteſted, and had devoted their treaſure and their blood to overturn, in every other town of Greece.

Under the dominion of thirty rapacious tyrants we now behold the ancient and noble city of Athens.

Sparta now reſumed her ancient ſuperiority, and became the firſt power of Greece. Her new reign, however, exceeded not thirty years. The duration of it might have been longer, if the Lacedemonians had ſuffered the communities of Greece to enjoy their own government and laws. But, violently attached to their own ariſtocracy, they impoſed a ſimilar form of government on all the Grecian ſtates; appointing thoſe to the chief command whom they knew to be devoted to their intereſt, and averſe to popular rule.

While

While Sparta retained Greece in ſubjection, ſhe formed the extenſive plan of ſubduing the Perſian empire. With this deſign Ageſilaus paſſed into Aſia. The Perſian King, whoſe numerous forces could not ſtop the progreſs of the conqueror, found out a ſecret but ſucceſsful means of diſmiſſing his army. He diſtributed gold through all Greece, in order to raiſe enemies againſt Sparta. The Greeks received his offers; and, with one conſent, roſe againſt the Lacedemonians, who, unable to defend themſelves, recalled Ageſilaus from purſuing his conqueſts. The Athenians appeared at the head of the confederacy; and, with the aid of Perſia, delivered themſelves from the tyranny of the Lacedemonians. The monarch of Perſia was now admitted to be the arbiter of Greece, and the peace of Antalcidas was made, 387 years before the Chriſtian æra.

Elevated

Elevated by the depreſſion of the other ſtates, Sparta again reſumed her ſyſtem of oppreſſion, when a new power aroſe to diſpute their authority, and ſtarted up at once to the command of all Greece.

The

The Theban Revolution.

THEBES, famous in fable, has hitherto been contemptible in hiſtory. While the other cities of Greece ſtruggled for power, or contended for glory, the Thebans devoted themſelves entirely to their intereſt.

The calamities which the Athenians and Spartans occaſioned to one another, in their ambitious ſtruggles for pre-eminence, had, by exhauſting the ſtrength of theſe republics, augmented the relative importance of the ſurrounding ſtates. Thebes, in particular, had, by ſure, but certain ſteps, arrived at power, and gradually extended her authority over the ſmaller communities of Beſtia. Athens and

and Sparta, watchful to check the encroachments of each other, had neglected to prevent the increaſe of a republic, whoſe reputation long continued inferior to her real power. When the Spartans, at length, became ſenſible of their error, they acted with ſuch an imprudent violence as drove the Thebans to deſpair; and now, having thrown off an odious yoke, they threw it off for ever.

At this critical period two illuſtrious men appeared at the head of their country, to bring this ſtrength into exertion, and gave a direction to the ſpirit of the people. Theſe were Pelopidas and Epaminondas.

A ſevere perſecution, to which the diſciples of Pythagoras had been expoſed in Italy, compelled thoſe few who could eſcape from the barbarity of their enemies to take ſhelter in Greece. In this native ſoil of ſcience they found protection and

reſpect, and were employed in inſtructing youth in the principles of their philoſophy. Hence the Theban Pair, as theſe heroes are called, found preceptors who pointed out the path which leads to virtue and to glory.

The Spartans invading Beotia, in order to puniſh the Thebans who had aſſerted their freedom, ſoon brought affairs to a deciſion. In the battle of Leudra, 371. under the conductof the gallant Epaminondas, Thebes triumphed. The Thebans, in their turn, invaded Lyconia, beſieged Sparta, and reſtored Meſſene, the ancient enemy and rival of that ſtate; but the Athenians joining in a league with the Lacedemonians, a new war was carried on; the famous battle of 363. Mantinea was fought. Epaminondas fell, and with him fell the Theban empire.

After this battle we behold Athens and Sparta fallen from their ancient ſplendour;

dour; Thebes is no more; the Greeks, fatigued with long diſſentions, yielded to the ſolicitations of Artaxerxes, the Perſian king, who, meditating an expedition into Egypt, in which he needed their aſſiſtance, invited them to lay aſide hoſtilities, and make peace.

RISE OF THE MACEDONIAN EMPIRE.

THE viſible decline of Athens and Sparta had ſuggeſted views of ambition and plans of conqueſt to ſeveral of the Greek ſtates. Thebes had the aſcendant for a while; but her period, though brilliant, was ſhort. Jaſon, and Alexander of Pheræ, purſued the ſame ſchemes of aggrandiſement without ſucceſs. Philip of Macedon, a companion of Epaminondas, and a witneſs to the growing power of Thebes, as well as to the glory of her hero, entered deeply into the ſame views; he joined profound policy to vaſt ambition, and laid the foundation of an empire, which, extending from Europe to Aſia, gave a new

new form to the Eaſtern as well as to the Weſtern World.

The divided intereſts and declining ſtate of the Grecian republics favoured the riſe of a new power. The Perſian Emperor, who had been accuſtomed for ſome time to hold the balance between the ſtates of Greece, was now entirely occupied with the affairs of Egypt. Theſe circumſtances prepared the way for the greatneſs of Philip, and the Macedonian Empire.

Cauſes of the Decline of the Greek States.

At this period the Athenian character can hardly be recogniſed at Athens. Effeminacy and voluptuouſneſs ſubdued the love of liberty; the magiſtracies and public employments became the reward of intrigues and of bribery; the virtuous citizens withdrew from the ſcene of corruption, and took to a country life.

The private life of the Athenians correſponded to their public character. The youth were early initiated into a life of diſſipation and debauchery; and entered into what is called *the world*, totally ignorant, and greatly corrupted. Their idleneſs and prodigality plunged them into the ruinous vice of gaming. The gratification of the palate became the ſerious

ſtudy,

ſtudy, and exerciſed the genius of the Athenians. They had lately beſtowed the freedom of their city (an honour, in former times, ſeldom conferred on kings and princes), on two men, whoſe ſole merit was, that their father had been eminent in the art of cookery, and was famous for having invented new ſauces.

Sparta had received a deadly wound by the ſucceſſes of Epaminondas. Not only had her citizens decreaſed in number; their ancient virtue was gone. Lyſander had brought home the gold of the eaſt; Antalcidas, their ambaſſador to Perſia, on the late peace, had, in a mimic dance, ridiculed the heroiſm of Leonidas. Muſt all nations, on the eve of their downfal, reſemble one another?

At this favourable juncture, Philip of Macedon appeared, to erect a new empire on the ruin of the Grecian republics. He had been carried, in early youth, as a hoſtage

ſtage to Thebes, and educated along with Epaminondas. Hearing that his elder brother was ſlain, he ſecretly withdrew into Macedonia, and was advanced to the throne.

His firſt care was the reſtoration of military diſcipline. He inſtituted or improved the Macedonian phalanx, and was the firſt prince of antiquity who kept a ſtanding army.

Attacked by his neighbours, the Perſians, Illyrians, and Thracians, who preſumed on the weakneſs of a new reign, he diſarmed them by promiſes or preſents, and ſet them a quarrelling with each other.

His great object was Greece; and, in order to ſucceed, it was requiſite that he ſhould attack the Greeks, and that they ſhould not believe that they were attacked. This required addreſs, which Philip poſſeſſed

poſſeſſed in a high degree. He practiſed every expedient to extend his authority, and inſinuated himſelf into the quarrels of Greece, under the character of umpire. He diſcovered a gold mine, which yielded him yearly ten thouſand talents, which enabled him to keep a military force ſuperior to his neighbours, and to employ ſpies and penſionaries among all the nations around.

He had even recourſe to a ſcheme which has been ſuppoſed the invention of theſe latter ages. His emiſſaries ſolicited the affluent, in every ſtate of Greece, to lend money to the king of Macedon. Numbers were found whoſe avarice or vanity prompted them to empty their hoards into the coffers of Philip. This ſecured him friends over all Greece; and, beſide the uſual benefits of a national debt, enabled his partiſans to appear at all times in Macedon, and concert their ſecret practices without ſuſpicion.

He

He never attempted any enterprize but at a proper time. He interrupted his projects whenever the Athenians took an alarm; he resumed them whenever Greece sunk into her former lethargy.

The sacred war had now continued for ten years. All Greece took a part in it, and they fought with fury. Philip, occupied in extending his conquests in Thrace, marked from afar, with pleasure, the Greeks destroying one another, and watched an occasion of finding a pretence to make war against them. This occasion soon presented itself; for the Phocians having obtained some advantages, the Thessalians demanded aid from the king of Macedonia. Joining his forces to those of the Thessalians and Thebans, he marched to Thermopylæ, in appearance to enter Phocis, and punish its sacrilegious inhabitants, but, in reality to take possession of the defile of Thermopylæ, which opened all Greece. Philip subjected the Phocians, and

and ſhewed himſelf in Greece as the avenger of Apollo. He then convened the aſſembly of Amphictyons, which now conſiſted of men devoted to his will. They declared the Phocians fallen from the right of ſitting in that council, and elected Philip to ſupply their place. This policy of the king of Macedon contributed mightily to his ſucceſs in Greece. This Council was the repreſentative of all the Grecian States. Philip drew to himſelf the authority and influence of this venerable body, and kindled holy wars in their name whenever it favoured his purpoſes.

The battle of Cheronea decided the cauſe of liberty, and of Greece. 338.

Improving his ſucceſs, Philip cauſed himſelf be proclaimed Commander in Chief of all the Grecian forces; and, awaking their ancient hatred againſt the Perſians, prepared for an expedition into Aſia. But, while he was ſolemnizing the marriage of his daughter Olympias, to Alexander king

of

of Epire, Pauſanias, from private revenge, plunged a dagger into his boſom.

Alexander aſcended the throne of Macedon in the twentieth year of his age. On the death of Philip, all the States, which had been ſubdued by his arms, declared themſelves free and independent. Demoſthenes flew into the public aſſembly, and exhorted his countrymen to unite their forces againſt an infant. His counſellors intreated the young king to employ methods of inſinuation and addreſs. Conſulting his own genius, he reſolved to ſtrike terror into his enemies by a ſudden and ſignal blow. He marched againſt the revolted ſtates before they had concerted their meaſures, and puniſhed them for their audacity.

He then turned his ſteps to
335. Greece. "I will ſhew Demoſthe-
"nes," ſaid he, "at the gates of Athens,
", that

"that I am a man." The Thebans, on a falſe rumour of his death, had maſſacred the Macedonian garriſon, and now met him in arms. Having defeated them in the field, he reſolved to make an example of ſeverity. He levelled Thebes with the ground; ſold thirty thouſand of the inhabitants for ſlaves; and permitted none to enjoy their liberty except the prieſts, and the deſcendents of the poet Pindar, whoſe houſe alſo he ſpared, as a monument of his love for the arts.

The total ruin of Thebes threw the other States into the utmoſt conſternation. Every thing gave way to Alexander; and even the Athenians, with Demoſthenes himſelf, implored the mercy of the conqueror. As he had already ſignalized his vengeance, he now ſignalized his clemency. Satisfied with the baniſhment of Charidemus, he forgave the Athenians, and exhorted them to watch over the affairs of Greece during his abſence. Then

he assembled all the States at Corinth, and was solemnly elected Commander in Chief of the Greeks against Persia.

Alexander the Great set out on his expedition for Asia, with an army of thirty thousand foot, and five thousand horse. Distributing the revenues of Asia among his principal officers, he reserved to himself, as he expressed it, nothing but hope. With this inconsiderable force, he meditated to dethrone the Sovereign of the East, and to form an empire that should extend over Asia as well as Europe.

The empire of the Persians, always ill-modelled and unweildy, was now in its decline. A feeble and effeminate sovereign possessed absolute power. The Satraps, at a distance from court, appeared like independent princes. A multitude of nations, connected by nothing but slavery, formed a body, without any principles of union, and ready to dissolve. To such

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a people, disjoined from each other by religion, languages, laws, cuſtoms, manners, and ſeparate intereſts, it was a matter of mere indifference, that the throne ſhould be ſhaken, and the crown paſs from one head to another. The Perſians had never excelled in the military art; a regular army of diſciplined troops has always been unknown in Aſia; but now they were as unwilling as undiſciplined, and had neither the deſire, nor the courage, to overcome. The feeble reſiſtance which the armies of Europe, in modern times, have met with in India, ſhews us with what facility conqueſts are made in the eaſtern world.

The bad ſucceſs of the Perſians in their ſeveral invaſions of Greece, the conqueſts of Ageſilaus, and the retreat of the ten thouſand, had demonſtrated the ſuperiority of Greece to Perſia, and inſpired the Grecian ſoldiers with that confidence which leads to victory.

The army of Alexander was compoſed of thoſe hardy veterans who had fought and conquered under the banners of his father. Philip carried the military art to a degree of perfection which was formerly unknown. He invented, or improved, the phalanx, which was ſo ſucceſsful in Greece, and proved formidable even to the Romans; he kept the firſt ſtanding army which is known in hiſtory; and his troops were not only expert in arms, but accuſtomed to victory.

Such an army, under the conduct of an illuſtrious leader, was a match for the millions of the Eaſt.

Alexander, with his hoſt, croſſed the Helleſpont. He conducted, with his own hand, the veſſel in which he ſailed, and was the firſt of the army who leapt on Aſiatic ground. Arriving at Ilium, he celebrated public games to the memory of Achilles, and expreſſed his envy at the good

good fortune of that hero, in having found a faithful friend while he lived, and after his death a Homer to immortalize his exploits.

When he arrived at the banks of the Granicus, that inſtantaneous deciſion, which marks the characters of great men, prompted him to take advantage of the terror which the news of his arrival had created among the Perſians. His courage was animated, rather than depreſſed, at the view of the vaſt army which was drawn up on the oppoſite ſide, conſiſting of an hundred thouſand foot, and ten thouſand horſe, under the command of Memnon the Rhodian.

Alexander, placing himſelf in the front of his army, plunged into the river, and was followed by all his troops. They landed, and both armies came to the charge. Victory was deciſive on the ſide of the Greeks.

The victory at Granicus propagated the terror of the Macedonian arms. Sardis, the key of Upper Asia, opened its gates to the conqueror.

After this battle Alexander dismissed his fleet, to lay his army under the necessity of conquering, and to cut off all hope of returning to their native country.

Darius advanced against his enemy with all the pomp of Persia. Instead of chusing favourable ground, where he might have brought all his forces into action, he led his army into the defiles of Cilicia, near the city of Ipsus, where numbers were of no avail. He was defeated.

After the battle, Alexander visited the wounded, saw the dead interred, and congratulated his soldiers on the victory they had obtained. He then went to visit the family of Darius, who were taken prisoners;

priſoners; gave orders to treat the priſoners with the reſpect due to their rank; and made his camp an aſylum for their virtue, as ſacred as a temple.

Syria now ſubmitted, without reſiſtance, to the arms of the conqueror. The Phœnicians beheld with joy a hero who was to avenge them of the Perſians. Tyre was, from principle, attached to the Perſians, who could not ſubſiſt without the commerce of that city. After a ſiege of ſeven months, it was taken.

He next directed his march towards Gaza, which being ſubdued, opened his way into Egypt. The Egyptians, who had bore with impatience the Perſian government, ſubmitted cheerfully to the authority of Alexander.

During his reſidence in Egypt, he laïd the foundation of a maritime city, near one of the mouths of the river Nile, which

which he honoured with his own name. The ſituation was happy; as, by the Mediterranean Sea, and the neighbourhood of the Arabian Gulf, it might command the trade both of the Eaſt and of the Weſt. Alexandria ſoon became the chief commercial city in the world.

His expedition to the temple of Jupiter Hammon, which has been regarded as the exploit of a madman, was in the train of Eaſtern policy. All the conquerors of the Eaſt had been recogniſed as the ſons of Jove.

The battle of Arbela decided the fate of Darius. Babylon, Suſa, Perſepolis, Ecbatana, opened their gates to the conqueror; and the death of Darius, ſlain by his favourites Beſſus and Nabarzanes, rendered him maſter of the Perſian Empire.

331.

He

He meditated to extend his dominion over all the nations of the Eaſt. He penetrated into India, but ſeems rather to have diſcovered than conquered that continent. Having puſhed his conqueſts, as he imagined, to the remoteſt corners of the world, he returned to Babylon.

He now bent his mind to model and govern that empire which he had ſubdued. He ſtudied to unite the two nations of Greeks and Perſians, and to aboliſh the diſtinction of a conquering and conquered people. As the Aſiatics are wedded to their cuſtoms, he aſſumed their manners, the garb of their monarchs, and the ſplendor of their court. He connected the Greeks and Perſians by marriages; he eſtabliſhed Greek colonies in Aſia; he permitted the conquered people to retain their cuſtoms, manners, civil laws, and religion; and took every precaution of policy to conſolidate his conqueſts by the union of the two people.

He

He died in the thirty-third year of his age, and the thirteenth of his reign.

Alexander the Great had the virtues and the faults of a tranſcendent character; a ſudden flaſh of deciſion, rather than long revolved plans, directed his actions; and Hiſtory ranks him among thoſe extraordinary men whoſe genius and talents, forwarded by fortune, have made a revolution in the world.

ALEXANDER

ALEXANDER, when he felt the approach of death, delivered his ring to Perdiccas; and being aſked to whom he left his empire, anſwered, "To the moſt "worthy;" adding, at the ſame time, that he foreſaw with what ſtrange rites they would celebrate his funeral.

Upon the death of that hero his empire was divided. Perdiccas, Ptolemy, Antigonus, Seleucus, Lyſimachus, Antipater, and Caſſander, all of them his captains, and trained up to war under his banners, contended, by force of arms, for the poſſeſſion of his dominions. They ſacrificed to their ambition the whole family of Alexander, his brother, his ſiſters, his mother, his wives, and his children. After twenty years of blood-ſhed and horror,
301. the battle of Ipſus decided the fate of the competitors. A diviſion of the empire took place. Ptolemy obtained

ed poſſeſſion of Egypt, Lybia, Arabia, Paleſtine, and Cœloſyria; Caſſander made himſelf maſter of Macedonia and Greece; Lyſimachus of Thrace and Bithynia; and Seleucus of the reſt of Aſia to the river Indus.

Theſe kingdoms were formed in the midſt of guilt, diſtraction, and death. They continued as they began. The ſcepter was never wielded apart from the ſword. The throne that roſe in treaſon was ſupported by blood. This compoſes their whole hiſtory.

One illuſtrious exception requires to be mentioned. Ptolemy, the ſon of Lagus, had Egypt for his diviſion. His merit had raiſed him from low extraction to the rank of General under Alexander. Aloof from the quarrels of his competitors, he ſtrengthened his own authority, and promoted the happineſs of his people. He encouraged the arts and ſciences, and founded

founded the famous library in Alexandria.

Since her ſubjection to the Macedonian empire, Greece ſubmitted, without reluctance, to the yoke. The Achean league revived the image of her ancient freedom, and produced her laſt heroes, Aratus and Philopemen, worthy of the beſt days of the republic. After this dying ſtruggle for liberty, Greece was harraſſed by the jealouſies and quarrels of rival States, until ſhe ſunk into a conquered province of the Romans; a new people, who had lately appeared upon the ſcene, and had been advancing by ſlow but certain ſteps to univerſal dominion. 281.

ROME UNDER THE KINGS.

THE foundation of Rome, according to the moſt authentic chronology, was laid in the 573d year before Chriſt; a hundred and twenty years after the legiſlation of Lycurgus; a hundred and forty before that of Solon.

The Trojan diſcent of the Romans was a fiction of the early fablers, and of the poets.

Italy is a peninſula, waſhed by the ſea on every ſide, except where a chain of the Alps joins it to the continent. It was peopled before the art of navigation was known; and, of conſequence, the firſt inhabitants entered by land.

Three

Three paſſages preſent themſelves in the Alps; one to the north, another to the ſouth, and the third through the Straits of Tirol and Trentin. The Illyrians bordered on the firſt; the Iberians, or Spaniards, on the ſecond; and the Celtee on the third. By theſe nations, therefore, Italy was at firſt peopled *.

Tradition hands down, that a Grecian Colony paſſed the Alps, and penetrated into Italy. A ſurer teſtimony than tradition, a conformity with the Greeks in cuſtoms, manners, and language, confirms the account of theſe colonies from Greece.

At that time Italy preſented the appearance which we beheld in early Greece. No kings, nor nations, nor cities exiſted. Wandering tribes began to ſettle from

* Academ. Inſcript. et Bell. Lett. tom. 18.

neceſſity or choice, and to cultivate the ground when its natural fertility failed.

While Italy was thus cantoned among barbarous tribes, a band of adventurers took poſſeſſion of Mount Palatine, and built a range of low ſtraggling huts, to contain their cattle, their corn, and the booty which they took from the neighbouring tribes. Such was the origin of Rome, and theſe the founders of the Roman Republic.

They amounted to three thouſand infantry and three hundred cavalry. To increaſe their number Romulus opened an aſylum at Rome to fugitives, vagabonds, and ſlaves.

The neighbouring nations refuſing to ally themſelves by marriages to this infant community, games were prepared in honour of Neptune; and, while people of both ſexes flocked from all quarters to the

the ſhew, the Roman youth entered in arms, and carried off the virgins.

Enraged at this injury and affront, the neighbouring tribes declared war. Conducting themſelves with more reſentment than wiſdom, they armed without concert, took the field one after another, and were ſucceſſively defeated.

The Sabines, the moſt formidable of theſe foes, had made themſelves maſters of the Tarpeian fortreſs, and Rome was on the point of yielding to their arms, when the Sabine women, who had been the cauſe of the war, threw themſelves between the armies, and peace was made. The two people were joined in one, and Tatius reigned at Rome conjunctly with Romulus.

After the death of Tatius, Romulus reigned alone. Having ſubjected ſeveral people of Latium, and diſpoſed of their

lands by his ſole authority, a party of the Senators roſe againſt him, and put him to death, in the thirty-ſeventh year of his reign.

Reflections on the legiſlation of Romulus; the firſt form of government among the Romans; the origin of the King, the Senate, and the Aſſembly of the People; the power of the Father; the contempt of mechanic and mercantile arts, and the remains of the feudal incidents which prevailed at Rome.

A hiſtorical and philoſophical account of that ſyſtem of ſuperſtition which prevailed among the Weſtern nations of Europe, and which entering into public affairs, became a great engine of government in the Roman republic.

After the death of Ancus Martius, Lucumen, the ſon of a rich Corinthian merchant, who had ſettled at Tarquinium, by addreſs

addreſs and intrigue, paved his way to the throne. He aſſumed the name of Tarquin.

As he was a ſtranger, in order to ſtrengthen his authority in the Senate, and attach the people to his intereſt, he created a hundred new Senators, whom he choſe from the moſt diſtinguiſhed of the Plebeian families.

The Grecian magnificence and elegance began now to be introduced into Rome. The works which Tarquin erected became the admiration of after ages, and remain to this day monuments of the Roman grandeur. "Already," ſaith Monteſquieu, "they began to lay the foundation of that city which was to be eternal."

On the death of Tarquin, Servius Tullius, his ſon-in-law, ſucceeded to the throne.

In

In conſequence of early cuſtoms which the Romans had adopted from neceſſity, the inhabitants of Rome increaſed at the end of every war. It became requiſite, therefore, to enlarge the boundaries of the city, and Servius Tullius extended the Pomeria from the Quirinal Mount to the Viminal and Eſquiline Hills.

As it was now neceſſary to enlarge the city, it was no leſs requiſite to alter the form of government.

The changes which he introduced deſerve to be ſtudied, as they proved the ſource of the diſſenſions in the republic, and prepared the way for the revolutions of Rome.

Since the period that the Albans and Sabines were eſtabliſhed at Rome, the tribes formed three nations, which had equally a ſhare in the government. Every Curia voted in the public aſſemblies, and every

every citizen in the Curia. Hence the law was the voice of the majority, and the ſovereign power reſided in the people.

At firſt the ſoldiers of Romulus were equal in point of property. Two acres of land had been allotted to each individual; and while there was an equality of fortune, there was an equality of power in the community.

A part of the Roman territory had been reſerved for the public domain. The Romans were continually making new conqueſts. By incroachments upon the public domain, and a larger diviſion of the conquered lands to ſome than to others, an inequality of fortune was eſtabliſhed, and a diſtinction of ranks took place.

To claſs the inhabitants according to their wealth, Servius inſtituted the Cenſus. At the firſt numbering of the nation, twenty-

twenty-four thouſand men were inrolled fit to carry arms.

He divided the people into ſix claſſes, and every claſs into centuries, compoſed of an unequal number of citizens.

He placed ninety-eight centuries in the firſt claſs. This comprehended the richeſt citizens, that is, thoſe who were poſſeſſed of an hundred minæ.

Sixty-five minæ qualified for the ſecond claſs, which conſiſted of twenty-two centuries: Fifty for the third, which was compoſed of twenty: Twenty-five for the fourth, conſiſting, like the ſecond, of twenty-two; and twelve and a half for the fifth, which comprehended thirty. The ſixth claſs formed only one century, in which Servius left all the poorer citizens.

All the people were divided into a hundred

dred and ninety-three centuries. The five firſt claſſes bore all the burdens of the State; but the partition was made according to the number of centuries. Thus, the firſt claſs, which conſiſted of ninety-eight centuries, contributed more than all the reſt put together.

To recompence the rich for the ſervices which they performed, and the taxes which they paid, Servius enacted, that, for the future, the people ſhould aſſemble by centuries; that their ſuffrages ſhould be collected by centuries; and that the firſt claſs ſhould give the firſt ſuffrage.

Theſe were the aſſemblies, which, after this regulation, paſſed into a law, elected magiſtrates, made peace, decreed war, and exerciſed the ſovereign power.

As all the centuries met in the public aſſemblies, all ſeemed to have an equal ſhare

ſhare in their deliberations; but, in fact, the whole power was ſecretly conveyed into the hands of the rich, and the right of ſuffrage poſſeſſed by the poorer citizens was merely nominal, and of no avail.

As the whole nation was compoſed of a hundred and ninety-three centuries, if the ninety-eight centuries of the firſt claſs, which voted firſt, were unanimous, as generally happened, a majority of voices was declared.

Thus, in the Comitia by centuries, the great body of the citizens, in a ſecret and inſenſible manner, were ſtripped of their authority.

Changes in the ſtate of Society produce changes in government. When an equality of fortunes prevailed, it was juſt that there ſhould be an equality in the public aſſemblies, and that the majority of voices ſhould determine. When a great inequality

inequality of fortune prevailed, new arrangements became neceſſary. Power naturally follows on property, and they who bear the expences of government are entitled to a proportional ſhare of its privileges and honours.

Meditating greater changes in the government, Servius was bereaved of his crown and life by his ſon-in-law Tarquin, in the 44th year of his reign.

Having made his way to the throne by blood-ſhed, Tarquin ſupported by violence the power which he had acquired by injuſtice; and, from an uſurper, became a tyrant. Political, however, and enterpriſing, he neglected no meaſure to ſecure his authority and extend his power.

From the time of Servius the conſtitution of Rome became ariſtocratical. The

object of Tarquin was to humble the ariſtocracy, and exalt the regal power.

The Plebeians, who ſaw at firſt with joy the humiliation of the great families, groaned at laſt under the burdens with which they were loaded; and, rather than ſubmit to ſlavery, ſome of them ſlew themſelves in deſpair.

A general cauſe, however great or important, is inſufficient to determine the minds of men to action, without the particular impreſſion of a recent event.

We have beheld how Hippias, the ſon of Piſiſtratus, loſt the crown. Sextus, the ſon of Tarquin, had committed a rape upon Lucretia. The outraged matron aſſembled her father, her huſband, her relations, her friends; ſhe told her ſtory; and, unable to ſurvive the affront, plunged a poniard into her boſom. Brutus wrenched the bloody weapon from the boſom of Lucretia,

Lucretia, and ſwore by the gods to revenge the Roman matron. Graſping the poniard one after another, all the friends renewed the ſame oath. Hence the liberty of Rome.

Reflections on Rome during the Monarchy.

After the expulſion of the Kings, a form of government, in appearance Republican, was eſtabliſhed, though the Senate reſerved by far the greateſt ſhare of authority to themſelves. The Conſuls ſucceeded to the Kings; and the conſular dignity differed in nothing from the royal power, but that the exerciſe thereof was limited to a year.

ROME UNDER THE CONSULS.

Brutus, the deliverer of his country, and Tarquinius Collatinus, the huſband of Lucretia, were the firſt Conſuls of Rome.

Tarquin, by means of his ambaſſadors, attached a party of the Roman youth to his cauſe, who concerted meaſures to re-eſtabliſh him on the throne. The conſpirators, being detected, were brought before the Conſuls; and Brutus beheld his own ſons. The father of his country, by a terrible example, fixed the foundation of Roman liberty.

The Conſul Valerius had been ſuſpected of aſpiring to the crown. In order to ingratiate

ingratiate himſelf with the people, he paſſed the VALERIAN LAW, "That every "citizen condemned by the magiſtrate "to loſe his life, to be beaten with rods, "or to pay a fine, ſhall have a right of "appeal from that tribunal to the judg-"ment of the people."

From this æra liberty begins to dawn, and the ariſtocracy, by degrees, change into a republic.

The diſſenſions about debts were a frequent ſource of agitation and diſorder in the Roman State. Ancient practice permitted the creditor to ſeize the perſon of the inſolvent debtor, to employ him in the meaneſt drudgery, to load him with chains, and to retain him in ſlavery. This complication of miſery and ignominy excited the murmurs of the poor; and when the Conſuls came to raiſe the levies, the people refuſed to enrol their names for the war. The Senate endeavoured to

ſuſpend the diſſenſions; but the people perſiſted in their refuſal to enliſt, until they had obtained an abolition of debts. Meanwhile the enemy approached to the gates of Rome. The Conſuls could not interpoſe their authority to force obedience; becauſe, ſince the Valerian law had paſſed, every citizen condemned by a magiſtrate had a right of appealing to the people. To elude this law, and ſave the commonwealth, the Senate had recourſe to a temporary expedient, which, in extraordinary ſituations, became afterwards a ſtanding practice. The Conſuls propoſed to reſign their authority, and to nominate a ſingle magiſtrate, who ſhould govern for ſix months with abſolute power. To this the Plebeians conſented, willing to give up their own power, for the ſake of abridging that of the Senate. The creation of a Dictator (for ſuch was the name of this new magiſtrate) frequently ſaved Rome; proved a remedy for the natural defects of a republican ſtate, corrected its

tardy

tardy motions, and gave it all the activity of monarchical or even deſpotical government.

While Tarquin was alive, the Senate ſaw the neceſſity of governing the people with ſome moderation, as in the hour of oppreſſion they might recall their ancient king to the throne. But, as ſoon as they were delivered from this terror, they made a wanton uſe of their authority, and carried into rigorous execution the odious law concerning debts. The people had frequently made their complaints and remonſtrances; and, truſting to the faith of the Senate, had been often deceived.

There is a certain point beyond which mankind will not bear oppreſſion. Deceived ſo often, the people had taken the laſt reſolution. They threatened to abandon the city; and, under the preſſure of the moment, the violent pointed to the ſword.

ſword. The army deſerted ſecretly under the conduct of Sicinius Bellutus, and withdrew to a hill on the banks of the river Anio. Numbers followed them; and, although the gates of Rome were ſhut, by orders from the Senate, the inhabitants ſcaled the walls in the dead hour of the night; and, in the morning, the Patricians ſaw, afar from the deſerted city, the ſacred mountain covered with the Roman people.

The Senate was filled with conſternation. What aſtoniſhed them ſtill more was the order and diſcipline of the new camp. No tumult nor violence, but a moderation which announced a well-concerted enterprize. Ten perſons of the greateſt dignity and popularity in the Senate were inveſted with plenary power to treat with the people. An immediate aſſent was given to the abolition of debts. Inſtructed by the paſt, the people required ſecurity for the future, and demanded magiſtrates

giſtrates of their own, to guard their rights, and oppoſe the decrees which might be hoſtile to their intereſts. They obtained them; and the Tribunes of the People were created.

Theſe new magiſtrates were choſen annually by the people, from their own body. Five in number at the beginning, they were afterwards augmented to ten. Their doors ſtood open night and day, to receive complaints. Seats were placed for them at the gate of the Senate-houſe, and they were called in to confirm or annul the decrees of the Senate. They demanded two inferior magiſtrates, to aid them in their functions; and the Ediles were choſen.

From this period, the Plebeians became an order in the republic.

The natural ſtruggle between the Patricians and the Plebeians was now augmented

mented by perſonal conteſts between the Conſuls and the Tribunes. As the Conſulſhip expired with the year, and as the Tribunes were often continued in office, their power was more permanent, and they frequently prevailed.

In a debate concerning the colony of Velitra, a queſtion aroſe concerning the right of the Tribunes to addreſs the people. One of the Conſuls inadvertently ſaid, "That if the Tribunes had called "the aſſembly, he would not have inter-"rupted them." The Tribunes called an aſſembly to meet on the morrow. The right of the Tribunes to aſſemble the people, and to preſide in theſe aſſemblies, was recogniſed. They reſolved not to receive the decrees of the Senate, unleſs the Senators received the decrees of the people: The Senate yielded; and the law paſſed.

From the time that the Tribunes, not limiting

limiting themſelves to the right of oppoſition, began to hold aſſemblies of their own, there were two diſtinct legiſlative powers in the republic.

The propoſal of an Agrarian law, by Sp. Caſſius Viſcellinus, inflamed the diſſenſions, which were renewed at every interval from war. The authority of the Tribunes gradually increaſed.

The great object of Patrician policy was to engage the people in continual wars, in order to draw them off from the diſſenſions. Counting upon a temporary terror, ſtruck into the multitude by the ſudden death of Genulius the Tribune, the Conſuls raiſed the levies with uncommon ſeverity, and named Publilius Volero, a centurion of diſtinguiſhed valour, to ſerve as a private ſoldier. He refuſed, and appealed to the people. The Senate aſſembled, and conteſts were carried on till the

Comitia

Comitia met for the election of Tribunes. Volero was choſen.

The new Tribune meditated a plan to elevate his own order, and ſtrike a deadly blow at the power of the Senate.

The Magiſtrates of the people had been elected in the Comitia by Curiæ. As theſe Comitia could not be called but in virtue of a decree of the Senate; as their deliberations could not proceed till the auſpices were taken, which the Patricians, the miniſters of religion, might interpret according to their intereſts; and as, after all, the tranſactions of this aſſembly muſt be confirmed by a new decree of the Senate; Volero repreſented to the people, that theſe formalities were ſo many bars, which the Senate had contrived, to render themſelves maſters of all the deliberations; and demanded, for the future, that the Magiſtrates of the people ſhould be elected in the Comitia by tribes, which were not re-

ſtrained

ſtrained by auſpices or decrees of the Senate. Being continued in the Tribuneſhip, Volero revived his law, and added to his former propoſal, "That the people "ſhould treat of all matters that came be-"fore them in the Comitia aſſembled by "tribes."

The Senate, whoſe ſecret was now revealed, and who foreſaw the conſequences of this law, oppoſed it with violence. The conteſt was ſo furious, that the Tribunes ordered the Conſul to priſon. An extraordinary ſcene enſued. The Patricians and Plebeians came to blows. At laſt the Senate gave their aſſent, and the law of Volero paſſed.

From this time, the Roman Conſtitution preſents us with the ſingular ſpectacle of two diſtinct Legiſlatures, each poſſeſſing full and abſolute authority within itſelf. The Conſuls continue to preſide in the Comitia by centuries, and treat of all

public affairs; the Tribunes preſide in the Comitia by tribes, and alſo treat of all public affairs. In all party diviſions, the intereſt of the Ariſtocracy was predominant in the firſt Legiſlature, that of the Democracy in the ſecond.

Hitherto the Romans had no civil laws. The Conſuls, ſucceeding to all the prerogatives of royalty, had the ſole right of diſtributing juſtice; but, as this power was not defined by law, their deciſions were arbitrary, and often oppreſſive to the people.

C. Terentillus Arſa, the Tribune, propoſed the nomination of ten Commiſſioners to compile a body of laws that might limit the authority of the Conſuls, and ſecure the rights of the citizens. After various diſſenſions, with animoſity and violence on both ſides, the Senate conſented to the Terentian law. Deputies were ſent into Greece to ſtudy the conſtitution of different

rent ſtates, and to collect the laws of Solon. On their return, ten of the principal Senators were choſen to compile a body of laws, and inveſted with ſovereign power for a year. Thus the conſtitution took a new form; the Conſuls and Tribunes reſigned their office; and the Decemvirate was eſtabliſhed. A. C. 451. A. U. C. 303.

THE DECEMVIRS.

THE novelty of this form of Government, with the wiſdom and equity of the governors, rendered it pleaſing to the people. The code of laws, written on twelve tables, was hung up to public view. The Senate approved it; and the people gave their aſſent with ſhouts of applauſe.

A ſupplement to the laws being demanded, the Senate agreed that new Decemvirs ſhould be appointed for the following year. Appius, a haughty Patrician, procured, by ſecret arts, the election to fall on himſelf, and on colleagues devoted to his intereſt. The new Decemvirs became tyrants, and a plan of deſpotiſm,

tiſm, ſay the Roman hiſtorians, was concerted between Appius and his aſſociates in office. A violation of the rights of private life precipitated the downfall of the tyrants, and the blood of Virginia reinſtated the ancient form of government.

THE MILITARY TRIBUNES.

INTESTINE diſcords, inſeparable from republics, prevail moſt when the conſtitution is unfixed. The Tribunes had gradually ſtripped the Patricians of their rights; and the people having, after many ſtruggles, obtained a principal ſhare in the adminiſtration of government, demanded a participation of the whole. With this view two laws were propoſed; the firſt, to allow the Plebeians to intermarry with the Patricians; the ſecond, to admit them to the Conſulſhip. After a violent conteſt, in the uſual form, the Senate conſented to the firſt. Determined to have the ſecond law alſo paſſed, the Tribunes, on the approach of the enemy, oppoſed the levies. The Senate ſought means

of

of conciliation, and propoſed to ſuſpend the Conſular dignity for a time, and to create ſix military Tribunes, with Conſular authority, three from the Senate, and three from the people.

This propoſal was adopted; the military tribunes were choſen, but, on the pretence of religion, reſigned their office in three months; and the Conſular dignity was re-eſtabliſhed. A. C. 444. A. U. C. 310.

For ſeventeen years paſt, foreign wars and domeſtic diſſentions had prevented the Conſuls from taking the Cenſus. To remedy an evil which might often occur, two new magiſtrates were choſen, under the name of Cenſors, to take a ſurvey of the numbers and eſtates of the people every five years. This office becomes, by degrees, the moſt important and honourable in the commonwealth. The Cenſors have

have the right of arranging the claſſes, and of opening or ſhutting the Senate.

From the perpetual oppoſition of the Tribunes, the Conſuls could ſeldom raiſe an army without naming a Dictator. To break this dependence upon the Tribunes, the Senate contrived the happy expedient of giving pay to the ſoldiers. From this period the military operations of the Romans were carried on in a bolder ſcale. Formerly, their campaigns had been merely incurſions, which continued only a few days, and terminated by one engagement. The Senate now began to form greater enterprizes; and, inſtead of inſignificant battles, they waged deciſive wars. The taking of Veii, long the rival of Rome, after a ſiege of ten years, is a preſage of the grandeur of the Romans. A multitude of ſmall ſtates and unconnected cities muſt neceſſarily yield to the

A. C. 405. A. U. C. 349.

A. C. 396. A. U. C. 358.

the formidable and continual efforts of a people always in arms; and who united policy to the enthuſiaſm of valour.

From the earlieſt periods of time, the Celtæ, or Gauls, overſpread the weſtern parts of Europe. The early religion of the Romans, their language, and their cuſtoms, ſhew that this people were among the Aborigines of Italy. Barbarous tribes are always in a ſtate of migration. The firſt hoſtile irruption of the Gauls into Italy, which hiſtory records, was in the reign of Tarquin the elder. They ſpread themſelves over the provinces ſituated between the Alps and Appenines. They had been ſettled in theſe regions for two hundred years, when they beſieged Cluſium, allured by the wines of Italy; a frequent motive to the wars of barbarians. The inhabitants of Cluſium demanded aſſiſtance from the Romans. After ſeveral battles, the particulars of which are blended with fiction, Rome was taken

ken and ſet on fire. The capitol was ſaved by its ſituation. After having ravaged the regions around, the Gauls were compelled to relinquiſh their conqueſt, and return to defend their own country, which was attacked by the Veneti.

The ſtruggle of parties at Rome, which had been ſuſpended ſince the irruption of the Gauls, began to revive. The youngeſt daughter of M. Fabius Ambuſtus was married to a Plebeian, and the eldeſt to a Patrician. The rank and honours accruing to the eldeſt, whoſe huſband was a military Tribune, filled the younger ſiſter with envy; and ſhe intereſted her father, her huſband, and her friends, to renew the law formerly propoſed, to admit the Pelebeians to the higheſt offices in the commonwealth. The conteſts, in conſeqnence of this propoſal, were ſo violent, that, for five years, no ſupreme magiſtrate was choſen; and Rome was in a ſtate of anarchy. Camillus, the ſecond founder of

of Rome, called a fifth time to the Dictatorſhip, compoſed the diſſenſions, and prevailed on the Patricians to admit a Plebeian Conſul into the Senate.

Having ſucceeded ſo far, the people perſiſted in their demands. The Patricians ſuperintended the public religion. The four Pontiffs, and the four Augurs, were taken from that order. The Tribunes propoſed to create four Pontiffs and five Augurs from the Plebeians. The Patricians conſented, and the law paſſed.

From this epocha, all the offices in the State become common to both orders. Nobility of birth gives place to dignity of office. The Patricians mix with the people; and the Plebeians belong to the order of the Senate, when they have obtained the Curule honours. This revolution, which brought the Roman Republic to its perfect form, was introduced in the

454th

454th year from the building of the city, and the 300th before the Chriſtian Æra.

The conſtitution was now ſettled, and the Romans, delivered from internal commotions, proceeded from one conqueſt to another. The time was approaching when their ambition was to extend its boundaries; and when the fire, ſtruck from the colliſion of oppoſing bodies, and long compreſſed within a narrow ſphere, was to blaze over the world.

A. C. 283. A. U. C. 471. The Etruſcans and the Samnites, the moſt formidable enemies of the Romans; had intereſted in their cauſe, and involved in their ruin, the neigbouring States; and now, from Gallia Ciſpadana, to Apulia and Lucania, the whole country ſubmitted to the Roman arms. The Tarentines commenced hoſtilities; but, dreading the Roman power, implored the aid of Pyrrhus, king of Epire.

At

At the close of this war [265. 489], the Romans beheld themselves masters of Italy.

Remarks on the Roman History, to the burning of Rome by the Gauls.

Causes of their slow progress to dominion and conquest.

The victory over Pyrrhus had introduced the Roman name into the world, and kindled an ambition for distant enterprize and foreign conquest. Their own territory being insufficient for their subsistance, the Romans received supplies of corn from Sicily; and the people began to wish for the possession of a country which they regarded as the granary of Rome. The greatest part of Sicily was, at that time, possessed by the Carthaginians; a people whose annals

form an important article in ancient hiſtory, and merit our attention the more, as they were the rivals of the Romans, and long contended with them for the empire of the world.

CARTHAGE.

CARTHAGE.

THE Carthaginians were a colony from the Phœnicians, the first commercial people of antiquity. The infelicity of their soil, and their situation on the sea-coast, induced them to have recourse to commerce and navigation; and they carried these arts to a high degree of perfection.

They first extended themselves along the south coast of the Mediterranean Sea; and, at different times, occupied almost the whole of it, from the borders of Egypt to the Straits of Gibraltar. They planted many colonies in that country before they founded their great establishment at Carthage. This, however, en-

groſſed their chief attention, ſoon equalled, and at laſt ſurpaſſed the parent ſtate.

Cauſes of the rapid progreſs of the Carthaginians to opulence and power.

Without contending for the commerce of the Eaſt with the Parent State, they extended their navigation chiefly towards the weſt and north. They paſſed the Straits of Gades, viſited the coaſts of Spain and of Gaul, and penetrated at laſt into Britain. They made ſettlements in many of the iſlands of the Mediterranean, eſpecially in Sicily, Sardinia, and the Baleares. They made conſiderable progreſs by land into the interior provinces of Africa, and ſailed along the weſtern coaſt of that great continent almoſt to the Tropic of Cancer. They diſcovered the Fortunate Iſlands, now known by the name of the *Canaries*, the utmoſt boundary of ancient navigation in the weſtern ocean.

They

They had risen to such prosperity at the beginning of the third Punic war, that Carthage contained 700,000 inhabitants. In Africa, they held three hundred cities under their jurisdiction; and they possessed a tract of sea-coast near two thousand miles in length, extending from the Syrtis Major, to the Pillars of Hercules.

The government of Carthage partook partly of the aristocratical, and partly of the democratical form. Two annual magistrates, under the name of Suffetes, presided in the Senate. All affairs of importance were transacted in this assembly; but, if the Senate were not unanimous, the decision devolved on the people.

As wars were carried on at a distance from Carthage, and the armies composed of foreign troops, the power of the Generals might become formidable. As a balance to this authority, the tribunal of the Hundred was instituted, before which

the Generals were to give an account of their conduct.

The Pretor at Carthage was inveſted with the greateſt authority. He diſpoſed, in ſome caſes, of the public revenue, and extended his juriſdiction over the Tribunal of the Hundred.

The Carthaginians had the virtues and the vices of a commercial people. Together with the mercantile character, we mark the fiery temper of Africa, and trace the cruel ſpirit of their Tyrian anceſtors.

Review of their Hiſtory to the time of Pyrrhus.

Syracuſe, beſieged by the Carthaginians, implored the aid of Pyrrhus, who was then at war with the Romans. This gallant adventurer was at firſt ſucceſsful; but, meeting at length with a vigorous reſiſtance,

ance, he set sail for Italy. As he embarked, turning his eyes back to Sicily, "What a noble field of battle," said he, "do we leave to the Carthaginians and "the Romans!"

THE

A. C. 264. A. U. C. 490. — THE FIRST PUNIC WAR.

A. C. 219. A. U. C. 535. — THE SECOND PUNIC WAR.

A. C. 149. A. U. C. 605. — THE THIRD PUNIC WAR.

EXTENT of the Roman dominions at the close of this war.

The causes which conducted the Romans to grandeur, and raised a small village to the empire of the world.

The war of Syria forms an important æra in the Roman History. From this period

period the ancient Roman character began to decline. The age of ſimplicity, frugality, and illuſtrious poverty, was paſt. A ſevere people began to change their manners. The victorious nation at once adopted the vices of the vanquiſhed; the ſpoils of the Eaſt introduced a taſte for luxury; and, as frequently has happened in hiſtory, Aſia corrupted Europe.

The evils that follow in the train of luxury began now to be felt. The wealth of the world had flowed into Rome; but it centered in a few hands. Individuals, at the head of armies, or in the government of provinces, had amaſſed riches; but an immenſe populace were in poverty. The ſplendor of foreign conqueſt could not conceal their domeſtic miſery. From this mixture of private opulence, and public wretchedneſs, diſorders daily increaſed, and new troubles aroſe

roſe that threatened a revolution to the republic.

While luxury and corruption were introduced, many citizens ſtill retained the ancient ſimplicity. Cato, the Cenſor, attempted to reform the manners; but his rude hand was ill qualified for the taſk.

A nobler Roman, Tiberius Sempronius Gracchus, undertook the cauſe of his country. A natural thirſt for diſtinction; the exceſs of opulence and of miſery which prevailed in the city; a recent inſurrection of the ſlaves, to the number of two hundred thouſand, in conſequence of this abuſe; together with a perſonal affront he had received from the Senate, prompted him to an undertaking, the object of which was, to circumſcribe the poſſeſſions of the wealthy, to divide the land among the poorer citizens, and reſtore the balance of the Commonwealth.

The

The Licinian law prohibited any perſon to poſſeſs above five hundred acres of land. He attempted to revive this law, with mitigations and improvements. The violent oppoſition which his plan of reformation met with from the Senate, induced him and his brother Caius, who followed his footſteps, to make farther innovations, which, if continued, would have overturned the Commonwealth. The Senators at laſt had recourſe to arms. The Gracchi were aſſaſſinated, and their laws aboliſhed. For the firſt time arms had been wielded in the Forum, and Roman blood ſhed by Romans. Armed troops having been introduced into the public aſſembly, and violence crowned with ſucceſs, an example is ſet which will lead to civil wars.

Reflections on the diſſenſions at Rome, and on the change which will now attend them.

—On

—On the method by which the Senate preſerved their influence, although public affairs were tranſacted in the Comitia by tribes.

—On cuſtoms which were favourable to the Romans in their progreſs to power, but which, in the full extent of their empire, tended to their ruin.

Many cauſes contributed to the decline and fall of the Roman republic.

1. The unlimited extent of conqueſts prepared the way for a revolution in the government.

2. The communication of the freedom of the city to the nations of Italy accelerated its approach.

3. The progreſs of luxury among a people who did not apply to arts and manufactures, forwarded this change.

4. The

4. The example of Sylla.

When Sylla was named "Perpetual "Dictator," he attempted to reform the republic. By the laws which he paſſed, he re-eſtabliſhed the authority of the Senate, depreſſed the Tribunes, reſtrained the people, and ſtruck at the root of abuſes and diſorders. But he ſet an example which was worſe than bad laws. By making changes in the Commonwealth at the head of legions, he ſhewed that authority had now paſſed into the army, and he pointed out the path to every General who aſpired to be maſter of Rome.

But, although a Dictator had reigned at Rome, and the legions had given the law, various cauſes contributed to protract the fate of the Commonwealth, and prevent a citizen from attaining the ſovereignty of the Roman world.

1. The ancient conſtitution ſtill ſubſiſted in the imagination and the opinion of the citizens, who felt themſelves intereſted in its preſervation.

2. As Rome was a Republic, the perſon who was to uſurp the ſovereignty muſt have been a citizen originally on a level with other citizens.

3. The number of illuſtrious candidates, who now aſpired to dominion, prolonged the ſtruggle of parties.

POMPEY AND CÆSAR.

ANTONY AND OCTAVIUS.

THE

THE ROMAN EMPIRE.

A. C. 31. A. U. C. 723.

THE battle of Actium decided the fate of liberty and of Rome. The time was now come for eſtabliſhing monarchy; and, with the conſent of the people, Octavius aſcended the throne of the Roman world.

The greateſt events in hiſtory proceed from a mixture of deſign and accident, and partly ariſe from the character of individuals, partly from the ſituation in which they are placed. When Cæſar attempted to make a revolution in the government, the Romans had not forgot

their ancient freedom. Sentiments of liberty were ſo univerſal as to pervade even the army, who were the engines of its deſtruction. The great men who had beheld the republic, and felt their conſequence under the old conſtitution, refuſed to deſcend from the rank of equals to Cæſar, to be the ſubjects of the Dictator.

When Auguſtus began his reign, a different ſituation of affairs took place. After long and bloody wars, peace was proclaimed; and the people, entertained at feaſts, and with ſhews, forgot their ancient freedom, or never remembered it without the concomitant ideas of civil wars, proſcriptions, and maſſacres. Many of the moſt noble families were extinct; and the republicans of ſpirit and zeal had periſhed by the ſword.

When Cæſar became maſter of the republic, he diſplayed that ambition which he

he was formerly careful to conceal. He ſought the oſtentation as well as the poſſeſſion of power. He deſpiſed eſtabliſhed forms, and could not conceal his contempt of the Senate and of the people. His virtues too, his magnanimity, and his clemency, tended to accelerate his fate.

The death of Cæſar was a warning to his ſucceſſor. He reſpected, or ſeemed to reſpect the Senate; preſerved the ancient forms of the Commonwealth; refuſed the Dictatorſhip and the title of LORD, and endeavoured to perſuade the people that they were free. His vices concurred with his good fortune in raiſing him to greatneſs. The adoption of Cæſar had inſpired him with ambition; the name of Cæſar had given him the legions; his cunning and flattery, unſuſpected in youth, procured him the influence and eloquence of Cicero; his cruelty and avarice conſented to the horrible

proſcriptions which exterminated the moſt eminent or formidable Romans; his meanneſs and cowardice rendered him an object of contempt to Antony, who, plunging into pleaſures and extravagance, left Octavius without a rival.

We muſt add, however, in juſtice to his fame, that, though feeble in the field, he was hardy in the cabinet; that he took advantage of all thoſe circumſtances which fortune preſented; that he made a wiſe choice of his miniſters, and governed the Roman empire with prudence and moderation.

The form of government which he eſtabliſhed.

—The forces of the Empire.

—His mode of Adminiſtration.

The

The Auguſtan age is the æra of letters and taſte at Rome.

Riſe and progreſs of Literature among the Romans.

Their private Life, Manners, Cuſtoms, and Character upon the whole.

THE Roman Empire, in the height of its grandeur, comprehended the moſt celebrated portion of the habitable globe, and contained the moſt numerous and reſpectable ſociety that was ever united under the ſame form of government.

The extent of the Empire, and the Provinces of which it was compoſed.

—The number of inhabitants.

—The

—The forces by ſea and land with which it was defended.

—The Revenues.

—The methods by which this great Society was united and governed.

—The effects of ſuch an extenſive dominion on the human race.

FROM the death of Auguſtus to the reign of Veſpaſian, the annals of Rome are ſtained with cruelty and blood; and hiſtory tranſmits a race of monſters which diſgrace humanity. Authors have mentioned this fact, without attempting to aſſign the cauſe. If we conſider the character of the Roman people, and the ſtate in which the firſt Emperors found themſelves on their acceſſion to the throne,

throne, we will diſcover reaſons that gave riſe to this exceſs of cruelty and tyranny. In deſpotic governments, that have been long eſtabliſhed, the ſubjects are diſpoſed to obey, as much as the monarch to command. But the deſcendents of a people who had given the law to kings, and diſpoſed of kingdoms, were not prepared for ſlavery. Their early education; the hiſtory of their country; the books which they read; the characters which they admired; all tended to inſpire them with the admiration of patriotiſm, and the love of liberty. Even the Emperor Antoninus ranks Brutus among the models of perfect virtue.

Such being the ſpirit of the Romans, the ſituation of the Emperors, who were originally on a level with the people, tended to precipitate them into crimes. The forms of a long eſtabliſhed monarchy command veneration as well as obedience; and hereditary ſucceſſion removes the idea of

of competitors for the Crown. But the Roman Emperors, having no rights but what they had uſurped, ſaw a rival in every wealthy Patrician; and, depending on the army, foreboded a ſucceſſor whenever a General was victorious. Hence the aſſaſſination of the moſt illuſtrious citizens.

When, in the courſe of eighty years, the ancient families of the Commonwealth were exterminated, and the Senate had ſunk into a ſtate of ſervile obedience, the Pretorian Guards, who had been the inſtruments of this vengeance, and who had often raiſed and dethroned Emperors, began to look upon the imperial power as veſted in their hands. This change of ſituation produced a change of meaſures. To deſtroy the aſcendant which the army had acquired, it became neceſſary to reſtore the Senate to its dignity, and to intereſt the people in that conſtitution which ſecured their ſafety.

Veſpaſian,

Veſpaſian, who, to check the inſolence of the legions, began to connect the imperial power with the majeſty of the Senate and the happineſs of the people, was imitated by his ſucceſſors. Hence the golden reigns of Titus, of Nerva, of Trajan, and of the Antonines.

THE

THE DECLINE AND FALL OF THE ROMAN EMPIRE.

THE power of the Pretorian bands encreaſed to ſuch a degree as to endanger the State. They were inſtituted by Auguſtus, to guard his perſon and maintain his uſurped dominion. That ſuch a formidable body might not alarm the Roman people, three cohorts only were ſtationed in the capital, while the remainder was diſperſed in the adjacent towns of Italy. After the Romans had been accuſtomed to ſubjection, Tiberius, under the pretence of relieving Italy from a heavy burden, and improving the military diſcipline, aſſembled them in the city, in a permanent camp.

The

The armed miniſters of deſpotiſm frequently overturn that throne which they are intended to ſupport. Introduced into the Palace and the Senate, the Pretorian bands began to perceive their own ſtrength, and the weakneſs of the civil government. A ſucceſſion of Emperors, whom they created or dethroned, convinced them, that the ſupreme power was at their diſpoſal.

To curb the inſolence, and balance the power of theſe formidable bands, Titus, Trajan, and the Antonines, by reſtoring the influence of the Senate, preſerved an intermediate power between them and the army. The image of their ancient freedom was even held up to the people. But Severus, educated in camps, had been accuſtomed to the deſpotiſm of military command. He annihilated the authority of the Senate, and governed by the army. He augmented the guards to four times the ancient number, and recruited

them indiſcriminately from all the provinces of the empire.

The Captain of theſe troops, amounting to fifty thouſand men, was, under the name of Pretorian Prefect, at the head of of the army, of the finances, and of the law.

A military government was now eſtabliſhed; and every military government fluctuates between the extremes of abſolute monarchy and wild democracy.

The Emperors now depended on the legions, whoſe favour they had to ſecure, and whoſe avarice they had to gratify by donations and bribes. Oppreſſion and tyranny had already pillaged and impoveriſhed the provinces; and, while the expences of the government increaſed, the revenues of the empire were diminiſhed.

To augment the revenues, Caracalla extended the freedom of the city to the whole Roman world. While Rome and Italy were reſpected as the centre of government, a national character was preſerved. The higher offices in the army were filled by men, who, riſing by regular ſteps through the ſucceſſion of civil and military honours, poſſeſſed influence in the legions, and preſerved order in the Commonwealth. But, when Caracalla conferred the freedom of Rome on all the ſubjects of the empire, the national ſpirit and the Roman character became extinct. The legions were compoſed of peaſants and barbarians, who knew no country but their camp. Rome was no longer the city of Romans. The army were no more the ſoldiers of their country, but lawleſs banditti, inſatiable of prey. They expoſed the empire by public auction to the higheſt bidder. They elected Emperors, to extort vaſt ſums of money, and dethroned them, to extort equal ſums

from their ſucceſſors. In fifty years from the death of Severus, more than fifty Emperors were created or murdered, to gratify the avarice or inſolence of this military mob.

When Italy and the adjacent provinces were ſo exhauſted that little hopes of plunder remained to the ſoldiers, ambitious candidates found it more and more difficult to amaſs ſufficient treaſure to bribe the legions. The Emperors, availing themſelves of this diſpoſition of the troops, divided the imperial power, to preſerve the ſovereign authority. Marcus Aurelius had given the example of aſſociating a partner to the throne. This cuſtom was followed by ſeveral of his ſucceſſors; and Diocleſian at laſt ordained, That two Emperors ſhould govern conjointly, and two Cæſars be appointed their Lieutenants and ſucceſſors.

By

By this arrangement of Diocleſian, the military anarchy was deſtroyed; and the armies, commanded by princes who were united in one intereſt, obeyed.

The tyranny was now transferred from the legions to the Prince. Safe from conſpirators, and ſeated on their thrones, the Emperors imitated the pomp and the luxury of an Aſiatic court, and committed the government of the empire to favourites, and to women.

The Roman empire was now governed by four Princes, who commanded four great armies. The uncommon genius of one man, or the more uncommon concord of the firſt ſovereigns, might give a temporary ſtability to ſuch a form of government. But, in the uſual courſe of human affairs, ſuch an heterogeneous body muſt ſoon be rent aſunder, and fall in pieces. The partition of ſupreme power creates

jealouſies and ſuſpicions; and, preſenting a conſtant object to the paſſions, paves the way for revolutions.

The abdication of Diocleſian ſhewed that he was the victim of his own policy. His colleague alſo reſigning, the two Cæſars, Gallerius, and Conſtantius, aſſumed the purple. Theſe fellow-ſovereigns ſoon ſuſpected each other, and broke off all communication, the one governing the Eaſt, and the other the Weſt. Two co-ordinate powers, independent of each other, were now eſtabliſhed. Hence the origin of the Eaſtern and the Weſtern Empires.

Rome, ceaſing to be the ſeat of empire, was no longer the centre of riches; and Italy, robbed of its wealth, its armies and inhabitants, ſunk into a ſtate of languor. Recruits to ſupply the legions were not now to be found. When the armies diſpoſed of the Imperial dignity, the milita-

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ry rank was an object of ambition as well as of avarice. Numerous candidates offered to embrace a profeſſion which led to opulence and power. Hence the empire ſeemed to reſume new ſtrength, under the reigns of Claudius, Aurelian, and Probus.

But when the arrangement of Dioclesian took place, the ſoldiers had it no longer in their power to depoſe the Emperors, to plunder the people, or to extort donations from their maſters. Their conſequence was loſt, the military rank was debaſed, and few were willing to wield the ſword.

Gallienus had made a law, prohibiting the Senators from ſerving in the army; and from this time the citizens, moſt diſtinguiſhed by their birth, confined their ambition to civil offices.

From

From the corruption and effeminacy of the age, the people preferred the ſecure indolence of poverty to the dangers and fatigues of war. The armies were now filled with peaſants and provincials, who were dragged from their families, or bribed into ſervice. Thus the depreſſion of the martial ſpirit concurred with the decline of the military diſcipline.

In this feeble and defenceleſs ſtate, the Emperors entered into a treaty with ſome tribes of the barbarians, on whom they beſtowed lands within their own territories, in quality of auxiliaries, and oppoſed them, as a bulwark, to other barbarians. Without theſe foreign aids, the Emperors, who ſucceeded Diocleſian, could form no extenſive enterprize. By this means the barbarians learned the diſcipline of the Romans, and knew the advantages of a ſolid eſtabliſhment.

An

An Empire founded by arms muſt be ſupported by arms. Accordingly, it was the great ſtudy of the Romans, in the glowing periods of the Republic, to animate the valour, and perfect the diſcipline of the legions. When the ſpirit that had rendered the legions of the Republic invincible no longer animated the mercenary ſubjects of a deſpotic Prince, regulations were made to ſupply that defect; and laudable arts uſed to improve the valour and docility of thoſe armies, by which the Imperial dominions were to be protected or extended.

When the Pretorian bands had aſſumed the right to diſpoſe of the throne, they created and dethroned Emperors at pleaſure, and a military anarchy was eſtabliſhed. To diminiſh the military power, Diocleſian and his ſucceſſors depreſſed the ſpirit, and corrupted the diſcipline, which had rendered the army formidable to the Sovereign as well as to his enemies. The

vigour

vigour of the military government was now diſſolved, and the barbarian forces were ſuperior in the military art, as well as in courage, to the Roman armies.

The Romans had ſubdued the neighbouring nations, and obtained univerſal monarchy, not only by the art of war, but by their enthuſiaſm, their policy, their paſſion for glory, and the love of their country. When theſe virtues had diſappeared under the Emperors, and the military art alone ſurvived, this alone, notwithſtanding the weakneſs or tyranny of their Princes, enabled them to preſerve their dominions. But, when the armies were corrupted, and military diſcipline loſt, the palladium of Rome was withdrawn, and the Empire expoſed a prey to all the nations around.

Various cauſes have been aſſigned for the immenſe irruption of barbarians which poured from the north at this period

riod of time. The decline of the Roman Empire, which was now viſible, and felt among the barbarous nations, was the true cauſe of the invaſion of the Roman territories. The weſt and north of Europe, as well as the north of Aſia, had always been the ſeat of roving and martial tribes, who were ready on every occaſion to ſhift their abodes, from the deſire of more inviting ſettlements, or the hope of plunder and of glory. The defeat and deſtruction of the Cimbri by Marius, who, on this account, was ſtiled the Third Founder of Rome; the terror of the Roman name, occaſioned by a long ſeries of victories, and the legions which guarded the frontiers, repreſſed, for a while, the fury of the unconquered nations, and drove to a different direction the torrent of the north. Still, however, a ſagacious obſerver of human affairs might have looked to theſe regions with anxious forebodings for his country: The philoſophic eye of Tacitus ſaw, from a far, the

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nations that were to avenge the cauſe of mankind, and marked, on the German frontier, the cloud that was to burſt in thunder on Rome.

In the reign of Marcus Antoninus, a general conſpiracy alarmed the Romans, comprehending almoſt all the nations of Germany, and even Sarmatia, from the mouth of the Rhine to that of the Danube. This dangerous invaſion required all the firmneſs and vigilance of that Emperor. After a long and doubtful conflict, the barbarians were ſubdued.

A nation, in ſuch a ſtate as the Germans and Sarmatians, are always ready to take arms, and engage in military expeditions. Marius, in the ſplendour of the Commonwealth; Antoninus, in the ſtrength of the Empire, might check their incurſions, and guard the frontiers of Rome. But, in the latter period of the Roman Hiſtory, a Marius or Antoninus, and the armies with

with which they conquered, were not to be found.

The invaſions of the northern nations were long confined to the ſingle views of rapine and plunder. A regular plan of ſettlement and laſting eſtabliſhments, in the conquered countries, does not immediately occur to tribes who have been accuſtomed to wander; nor were they as yet ſufficiently convinced of their own ſtrength, and the enfeebled condition of their enemies.

But, in the 370th year of the Chriſtian Æra, an event happened which changed their method of making war. The Hunns, a formidable tribe of Tartars, driven from their native ſeats, directed their march towards the weſt. They croſſed the Tanais, and compelled the Alans and Goths, who inhabited the regions adjacent to the Boryſthenes and the Danube, to change their habitation, and ſeek new abodes.

The former fled weſtward to Germany; and the latter begged an aſylum from Valens in the Eaſtern Empire.

In the year 406, the Goths and Hunns, long irreconcileable enemies, poured their ſwarms in concert into the defenceleſs dominions of Arcadius. The Hunns paſſed the Caſpian Sea, and ravaged Aſia to the gates of Antioch; while the Goths, under the formidable Alaric, committed ſimilar devaſtations in Illyricum, Macedon, and Greece.

The ravages of the Hunns were ſtill more dreadful when Attila became their monarch. Having ſtruck terror through Tartary, he conquered the northern nations of Europe; extended his victories from the Volga to the Danube, and made both Empires tributary. The Weſtern Empire, diſqualified for defence, was gradually diſmembered of its provinces. Italy, which had been twice ranſacked, again

gain felt the rage of Genſeric, king of the Vandals; and Rome itſelf at laſt became a prey to Odoacer, the leader of the Heruli, who, dethroning Auguſtulus, the laſt of the Emperors, was proclaimed King of Italy.

Thus periſhed the Roman Empire in the weſt. Britain, long abandoned by the Romans, had been lately conquered by the Saxons; Africa was poſſeſſed by the Vandals; Spain by the Viſigoths; Gaul by the Franks; Pannonia by the Hunns; and now Italy, with its proud metropolis, which, for ages, had given law to the world, was plundered and enſlaved. A barbarian, whoſe lineage is unknown, pitched his tent in the ruins of Rome.

This great revolution happened in the 476th year of the Chriſtian Æra, five hundred and ſeven years after the battle

of Actium, when the Roman monarchy was first established, and twelve hundred and twenty-nine from the foundation of Rome.

[*Part Second will be published soon.*]